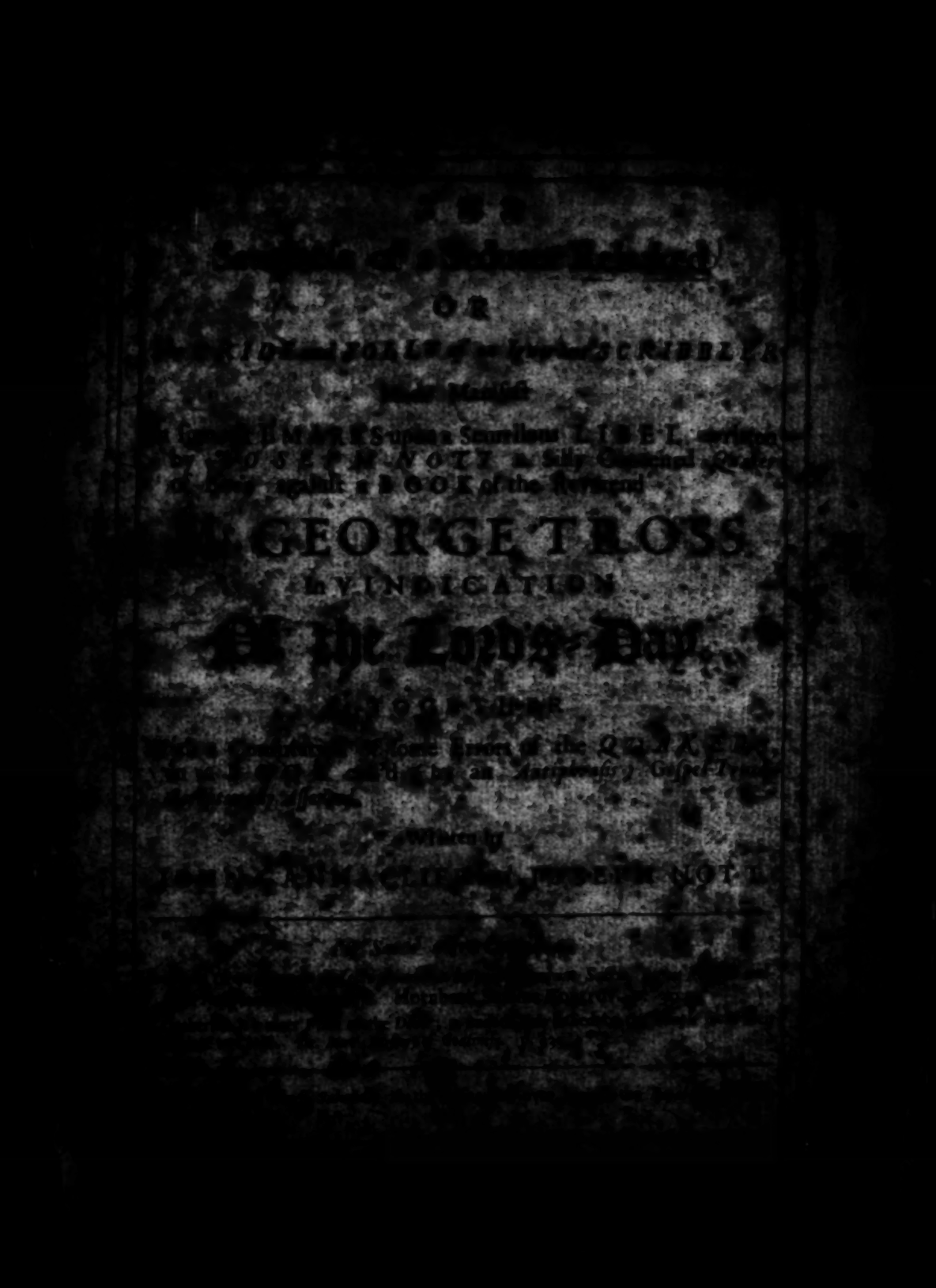

THE

Surprises of a Seducer Exposed.

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THE PREFACE.

THE hard usage which the Christian Religion meets with on all hands at this day in England, may well fill the serious Professors of it with sorrowful Resentments. Almighty God hath highly favoured us, and wonderfully appear'd for us. He hath blessed us with Protestant, Religious, and Indulgent Governours. He hath caused the glorious Light of the Gospel to shine upon us, with the greatest Splendor. Our Peace and Plenty are the Envy of some, the Wonder of all that are about us. The great Husbandman may justly say concerning England, as once He did + Isa. 5. 4. concerning Israel, What could have been done more to my Vineyard that I have not done in it? But notwithstanding all our Enjoyments, horrid Wickedness prevails among us, and dangerous Errors grow upon us, while the loose Debauchees, join hand in hand with daring Atheists, to overturn all Religion, others endeavour with both hands earnestly to subvert the Foundations of Christianity. How do the Idolizers of Reason, with great Blasphemies and false Criticisms, assault the Doctrine of the Sacred Trinity, the Deity, Incarnation, and Satisfaction of our Redeemer. How fruitless are the Roman Emissaries with their Forged Citations, and Thread-bare Fallacies, to lay the Authority of Scripture, and the Scepter of Christ at the Pope's Feet. And how have the eager Contentions of Protestants among themselves facilitated the designs of their Common Enemies. But besides these, there is a Fanatical Sort of People, commonly called Quakers, from their Trembling and Raving, when they told their Dreams, at their first appearance among us; being acted in the same manner as the Heathen South-Sayers of old, of whom the Poet ——— Non vultus, non color unus, non comptæ mansere comæ, sed pectus anhelum, & rapide fera corda tument.

This Tribe since they felt the warmth of Toleration, swarm among us; and by their Noise and Numbers, which alone render them considerable, begin to molest us; buzzing the ignorant and unstable continually in the Ears, with their unintelligible Jargon.

'Tis scarce worth the while to inquire into the Original of this odd, unbred Sect. Whether they were the Spawn of the Munster-Reformers, a By-blow of the Jugling Jesuits; or derive their Pedigree from the Irenopolitan Fathers: Or whether they be a Mungrel Race, who have lick'd up Socinus his Vomit, are inspir'd with John a Leyden's Enthusiasm, and have suck'd in Turkish Perfection and Infallibility; let who will examine.

My design is to bestow a few Animadversions on a Trifling Pamphlet I met with a while ago at Exon, Written against Mr. George Trosse, by Joseph Nott, who (as I am informed) is a Worsted-Comber, and Holder forth among the Quakers. The known Ability, great Learning, and exemplary Piety of Reverend Mr. Trosse, set him far above the reach of our worthy Author's Reproaches. I doubt not but he will be able to defend himself against his Enemy. 'Tis beyond [illegible] to take any Notice of such a Scribler, Mr. Trosse, or any People of Sense [illegible] Joseph Nott, [illegible] Abuse of Language will be a Vindication [illegible] Trosse [illegible]

buke Joseph Nott, and others of the same Brun, who leaving their Looms and Combs, their Lasts and Awls, set up for Teachers of others, and blasphemously Intitle the Spirit of God to the Dreams and Whimsies of their own weak Brains: † And not content to make their Meeting-Houses ring with Raving, and noisy Nonsense, they presume to load the Press with their Impertinencies. When they industriously disperse their virulent Pamphlets among their giddy Proselytes, and obtrude them upon other unwary People; when they use all base Arts to bring a Learned Gospel-Ministry into contempt, and to wound the Reputation of Dead (a) as well as Living Ministers; when their fulsome Pride, and rash Confidence prompts them to Challenge, Cavil at, and write against our stanch Champions; 'tis high time to take them off, and correct their Insolence. 'Twas beg'd that the Contempt with which their Pamphlets against pious Mr. Flavel, and ingenious Mr. Hallet, were treated, would have reclaimed them from this Scribbling Humour; and that they would have been ashamed of their Folly, when they saw that none thought their Trifles worth the Answering: But seeing they abuse this Indulgence, lest they should think themselves considerable, and their Pamphlets unanswerable, 'tis fit they should smart for their Folly.

† *Fanatici Spiritus quicquid somniant, volunt esse spiritum sanctum.* Melancth.

(a) *Witness their Pamphlet against Mr.* Flavel.

I should be quite asham'd of soiling my fingers about such a dirty Fellow, or [illegible] upon his Gibberish, were it not in hopes, that by manifesting his Folly and Ignorance, I may cure his Itch of Scribbling, and prevent some unthinking People from throwing away their Time and Money on such worthless Pamphlets.

None I presume will blame the sharpness of my Stile against him, who observe how rudely this Illiterate Mechanick treats that Grave and Aged Divine, whom he writes against; and how rotten and dangerous, as well as contemptible, some of his Notions are.

'Tis sad to observe how unstable and unstedfast People wander after the New Lights, and walk in the pernicious ways of their busy Leaders. Some follow them (and such like Illiterate Teachers, whom they head up to themselves) for the Novelty of their Opinions, some are gull'd by their seeming honesty and simplicity, some are pleased with their affected Cant. Others give heed to their pretended Visions and Revelations; Some who at first go to hear them out of Curiosity, at length sink in their Errors: It being just with God to give them up to strong Delusions, to believe Lies, who forsake the Sound and Solid Teaching of Learned, Ordained Ministers, and give Ear to Fables: And not a few morose Sectaries, who place much of their Religion in finding faults with every thing in the Liturgy and Ceremonies of the Church, who can smell Popery in the Creed, and Idolatry in a Form of Prayer, who condemn uncovering the Head in time of Preaching, as Carnal compliance, and bodily Reverence in Prayer as Superstition: Not a few of these I say, at length fall to down right Quakerism. And of those who fall into this Gulph of Errors, few return again to the Truth, or take hold of the paths of Life.

If what I have written in this Treatise, be an Antidote to any against the Infection of this spreading Evil, my Labour will not be lost. That He who neither slumbereth nor sleepeth, would raise his Watchmen, when the Church is so beset on every side; That the great Shepherd and Bishop of Souls, would excite his faithful Pastors, to a more narrow overlooking of the Flock, when the old roaring Lion, and so many ravenous Wolves, lie in wait to deceive and destroy; That the weak and ignorant may be better informed, and confirmed in the present Truths; That true Protestants may cease to bite and devour one another, and having suffered a Love to the Truth, and one another, may contend earnestly for the Faith which was once delivered to the Saints; is the Desire of

One Studious to [illegible]
Doctrine accor[illegible]

An Ignorant QUAKER Rebuk'd,

Or; REMARKS upon

JOSEPH NOTT's Silly Pamphlet,

Againſt the Reverend

Mr. GEORGE TROSS.

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THat I may the better deal with this huffing Champion of the Quakers, who *Goliah*-like bids defiance to the *Proteſtant* Hoſts, offers Violence to the Word of God, and caſt Fire-brands, Arrows and Death at thoſe who come near him: I ſhall *Firſt*, Examine his ſwelling Title, and ſhew how impertinently he hath cited Scripture. *Secondly*, I ſhall conſider his *Preface*; and *Thirdly*, beſtow ſome Notes and Reflections upon his Treatiſe, that he, and his Admirers, may ſee his Vanity, in meddling with that, which is far above his Capacity.

SECT. I.

Joſeph Nott's Title Page conſider'd. The Title of his Pamphlet examined. His impertinence in Citing Scripture reprov'd. The Texts by him quoted explained. With a Rebuke to ſuch Ignorant Teachers, and their giddy Hearers.

THE Title which this Trifler prefixes to his Pamphlet is this, *Holy Scripture-work is better than the work of the corrupt Reaſoning of Fallen Man.*

A great Name for ſuch a little Brat. But prithee *Jo.* if thou wert Godfather to thy own Baby, tell me, How it came into thy Head to give it this Name? Doth it not look like a Compliance with the Men of the World, in that *Babiliniſh Ceremony*, called Baptiſm? Thy Book would better have reſembled its Author, if it had been ſent packing without Title or Preface. Thou mighteſt very honeſtly have left every Reader to have nam'd it, accoording to his own Fancy. Who would have thought that a Man of thy Gravity, would have trick'd up thy little Infant with Ribbons and Lace, and ſet a high Top-Knot upon its Front? How canſt thou reconcile this to the Dictates of *Light within*, and the Practice of the Brethren in other Caſes? Doth not this ſmell a little *Popiſh* and *Anti-Chriſtian*? *Joſeph*, if thou art breeding any more Pamphlets, be rul'd by me, turn 'em along without any of thoſe *Carnal Ornaments*, in a plain Quaking-Dreſs, that we may know whoſe they are by their Garb.

And why doſt thou call thy Book *Work*, *Holy Work*, yea, *Holy Scripture Work*? Muſt writing at random paſs for *Work*? Commend me to thoſe that Play, or ſit ſtill. Would'ſt thou have thy ſcurrilous Libel *Sainted*? He hath an Ounce of Charity, for a Grain of Diſcretion, that accounts thy Writings Sacred. Unleſs it were the *ſacred Hunger of Gold*, which is the Spring of this Jobb of work. I do not think there is much Holineſs in the Caſe. And indeed nothing but the *hope of Braſs Farthings*, when Trade was low, and Work ſcarce, rein'd thy Wit, and a craving Maw raiſed thy Fancy, ſo that in ſpight of Nature and Education thou would'ſt become an Author. Thou art Fleſh and Blood as well as others. And who

 knows

knows but the Belly (that *Master of Arts*, as one * calls him) might teach *Joseph Nott* to hold forth, and write Replies, as well as *Hireling*, Daws and Parrots, to prate and sing.

* *Magister Artis, Ingenii; largitor, venter Pers.*

Thou wouldst fain shelter thy Errors under the VVord of Truth; and therefore call'st thy bungling and botching *Scripture-Work*. We shall see in a little time what fine *Work* thou makest with Scripture. Thou would'st make us believe, that thy Pamphlet is better than the Corrupt Reasoning of Fall'n Man: But by the way thou goest to work, one would think thy Noddle were Craz'd, and thy Brains addle.

After the Title, we have four Texts of Scripture cited; which I come now to consider. Only Reader, one word by the way. Let it not surprize thee to find the *Quaker* quoting Scripture. Don't suffer thy self to be fool'd into a Belief, that 'tis out of Respect to the Oracles of God. No, have a little patience, till we come to the *Preface*, and thou wilt find that he hath a Spleen against all that *Professe the Scripture to be the only Rule of Faith*: And directs his Reader, not to the sure word of Prophecy, but to *the Light in his own Heart*. He durst not for his Ears, refer himself to the Evidence of Scripture. Hold his Nose to that Grindstone, and you may do what you will with him, for all his prancing and snarling. If his dull Pate imagine, that any Text may serve his turn, it shall be welcome: But if that clear Light Witness against his dark and rotten Errors, then away with the *Prophets and Apostles*, and make room for *Light within*, to give in its Evidence. 'Tis no new thing to find Scripture misapplied. In *Mat.* 4. 6. you read of an *old Sophister*, that did so, long before the Days of *Joseph Nott*, and *John Gannacliff*. On which St. *Ambrose*, a Man of as much Light and Honesty as either of those worthy Authors (no disparagement to 'em) hath this Note. *Non sequitur Hæreticos esse doctos, quod multas citent Scripturas, quas & Diabolus citavit, non ut doceret, sed ut deceret: & citavit truncatas præterito sensu Scripturæ, ut faciant Hæreticî.* 'Tis no Argument that *Quakers* are sound or learned, because they cram their Preachments, and stuff their Pamphlets with Quotations. *Satan* had a Text in his Mouth, not to *Teach*, but to *Tempt* our Saviour. Thus may Truth be abused to the Patronage of Lies, and the Devil set the Stamp of Divine Authority, upon his Counterfeit Coin.

Having given this Caution, let us now come to the Texts themselves. The First is, *Deut.* 29. 29. *Secret things belong unto the Lord our God*, &c.

Why this Scripture is quoted, I can imagin; If he thinks it warrants Him, and such as he, to expound Scripture, let him peruse these following Texts, which require *Qualifications*, and a *Commission*; neither of which he can shew us. *Rom.* 10. 15. 1 *Tim.* 3. 2, &c. The Second Epistle to *Timothy*, and the Epistle to *Titus* throughout. Whoever reads these Epistles with Understanding, will see abundant cause to admire at the presumptuous Sin and Folly, of those ignorant *Intruders* into that high and honourable *Office* of the *Ministry*, who as they are neither *able*, nor *apt to Teach*; so they were never *call'd* to it, nor *sent* about it. And if it be a Sin for *J. N.* and such as he to Preach, Can it be safe (Reader) for thee to Hear? How durst thou by thy presence harden and encourage them in their Sin? The Pride of their Hearts could not continue them Preachers. Didst not thou (and others (it may be the more for thee) maintain them Hearers? If thou be one who hopest to live in Heaven, take heed of countenancing and hardening *Illiterate, Unordained Mechanicks*, who *intangle themselves with the Affairs of this Life*, † in their proud Invasion of this Sacred Office, for which (without Repentance) they must howl in Hell for ever.

† 2 *Tim.* 2. 4.

The second Text is, 1 *Cor.* 1. 21. *For after that in the wisdom of God, the World by Wisdom knew not God; it pleased God by the foolishness of Preaching, to save them that believe.*

From hence perhaps the *Quaker* concludes, that *Folly* and *Ignorance* are necessary *Qualifications* for the *Pulpit*. And I know not, but if *Joseph Nott* were in *Italy*, where Ignorance and Vice seem the only Indelible Characters of the Clergy, by entring into Religious Orders he might quickly be preferr'd to the Office of *Confessor* to some great Person, serving for a better Stor'd with those Gifts, which recommend Persons to that Employment. For the great Men at *Rome*, as the Bishop of *Salisbury* * informs us, like to have to do with a poor, ignorant Priest. Accordingly some Celebrated Person's *Confessor* was a great and notorious Block-

* *Letter from Rome.*

head,

head, whom they us'd, becauſe a greater could not be found; and whenever they found one better qualified that way, if it were a Groom, or a Footman, that got into Prieſt's Orders, they ſaid, they would certainly make uſe of him. If *J. N.* would but go to *Rome*, and ſhave his Crown, this *Penny Pamphlet* would quickly get him Promotion. But the Apoſtle *Paul*, is not about to recommend *real Folly*, but to Caution the *Corinthians* againſt *vain Philoſophy*. To this end he tells them, that tho' the prejudic'd *Jewiſh Rabbies*, and conceited *Grecian Sophiſts*, accounted the Preaching of the Croſs *Foolishneſs*, and ridicul'd the Chriſtian Teachers, for exhorting their Hearers to believe in *a Crucified Saviour*: (as many of *Joſeph Nott*'s Friends do at this Day) yet this was the only ſound and rational Doctrine, adapted to diſplay the Wiſdom of God, and promote the Salvation of Souls. Thoſe who rejected Chriſtianity, periſhed in their Sins; whereas thoſe who *believed* in Chriſt, whom the Apoſtle preached, found his Preaching the higheſt Reaſon; and that thereby (the Power of God accompanying it) they were made wiſe unto Salvation. But if the Quaker's Preaching be like their Writings, 'tis *Foolishneſs indeed*; which neither this, nor any other Scripture, doth countenance or patronize.

The third Scripture in the Title Page is, *Iſa.* 30. 1. *Woe to the Rebellious Children, ſaith the Lord, that take counſel, but not of me; that cover with a Covering, but not of my Spirit.*

Theſe words are a Threatning againſt *Iſrael*, becauſe they would neither *ask*, nor take God's Counſel. They were about to ſend Embaſſadors to *Egypt*, to deſire Succour from *Pharaoh*, againſt the King of *Aſſyria*. They diſtruſted the Power and Goodneſs of God, and truſted in an Arm of Fleſh, thinking to cover themſelves from the approaching Storm, under the Shadow of *Egypt*. For refuſing to uſe thoſe Means, which the Spirit of God, by his Word and Prophets, had directed them to; and uſing unlawful Means, to rid themſelves out of Trouble; they are call'd *Rebellious*, and this *Woe* is denounced againſt them. And what is all this to Mr. *Troſt*, unleſs to ſhew what a *woeful* Caſe he ſhould be reduced unto; if *J. N.* and his *charitable Friends*, could have their will of him. If he thought to do Execution upon him with a Text, he might have cited *Rev.* 8. 13. where are three *Woes* in one Sentence.

The laſt Text is, *Iſa.* 44. 24, 25. *The Lord diſſipateth the Tokens of the Lyars, and maketh Diviners mad, turneth wiſe Men backward, and maketh their Knowledge fooliſh.*

In theſe Words, the Lord ſets forth his Almighty Power, in fruſtrating the *Predictions* of the *Magicians*, and *Aſtrologers*, called *Diviners*, becauſe by holding Intelligence with ſome evil Spirit, they foretold Things to come; and *Liars*, becauſe God would make Things fall out contrary to their Prognoſtications, and ſo prove them *Liars*; notwithſtanding the *Light*, and *Spirit within*, by which they were guided. And when their Deſigns ſhould be thwarted, and their Reputation blaſted, Grief and Shame would drive them to *Madneſs* and *Diſtraction*. And now *Reader*, from what can'ſt thou Infer leſs from this Text, than that whoever doth not jump with *J. N.* in every Opinion, is a *Liar*, a *Diviner*, and a *Mad man*.

I have but one thing more to Reflect upon in the *Title Page*, and that is this: Tho' the Author, by ſetting his Name to his Book, hath let the World know to whom they are oblig'd, for that rich Treaſure of *good Senſe*, *good Reaſon*, and *good Language*, which are crowded into this little Volume; the *Scurvy Printer* hath not ſo much as told us his Name, or where he dwells; ſo that we are not like to know, who *Midwiv'd* this ſweet, well-favour'd *Babe* into the World.

SECT. II.

Remarks upon Joseph Nott's *Preface. The abuse of Prefaces. Several Nonſenſical and Erroneous Paſſages expoſed. The light within Deſcribed. Wreſted and miſapplied Scriptures Explained.* J. N's *Chief Talents ſumm'd up.*

THE uſe which many a Trivial Writer makes of a *Preface*, is to Wheedle his Reader into a Belief of ſome great Matters, with which the Treatiſe will entertain him; or to bribe his Judgment into a good Opinion of the Author's Piety, Learning, or Modeſty. How often are the Thread-bare Stories of glowing Zeal againſt the Errors, and deep Commiſeration of the Follies and Vices of the Times; together with repeated importunities of *Wife* and *good Friends*, employed to ſtand as Motives, for the Publication of thoſe Pamphlets, which hardly live a Month to an end, before they are burnt as Sacrifices to a Pipe, or are doom'd to a more Ignominious Death in a Jakes. * But whatever the Pretence be, commonly Mr. *Author*'s good Opinion of his Compoſure, was the main Spring that ſet the Preſs a going. Thoſe whoſe Skuls are like a Houſe half Furniſhed, having but little Stuff themſelves, are apt to think others have leſs: Hence it is, that when they light on a Notion that is new to them, they make *Archimedes*'s Proclamation εὕρηκα εὕρηκα; and being big with ſome odd Crochet, have no Reſt, until the Printer hath deliver'd them of the ill-ſhapen Monſter.

* *Scombros meruentia Carmina Perſ.*

Our Illuminated Author, a Man born to oblige the World by his refin'd Thoughts, and rare Parts (as other Writers of great Note uſe to do) fronts his Book with a Preface, which ſerves as a *Buſh* to a *Blind Ale-houſe*; to let the Paſſenger know what he may find within. He begins thus.

Joſeph Nott. *Reader, by this thou mayeſt know, That I have ſeen a Book, with G. T. for* George Troſs's *Name to it, a Preacher among the Preſbyterians in* Exon; *Dated* 1676.

And Reader, *By this*, compar'd with the Date of *J. N*'s Pamphlet, *thou mayeſt know*, that the Author ſat brooding 5 or 6 Months before this Reply was hatch'd. For Mr. *Troſs*'s Book was Printed in *Auguſt*; whereas *J. N*'s Scribble did not appear before *Cuckow time*, this preſent Year.

J. N. *Now this Book of* G. T's *was written in Anſwer to a Book, ſet forth by* Thomas Bampfield, *Counſellor at Law in* Exon, *by way of Enquiry; Whether the Lord Jeſus Chriſt made the World? And alſo by way of Vindication of the Obſervation of the Seventh-Day as a Sabbath. I would have the Reader obſerve, That I am not concern'd to vindicate* T. B's *Book.*

Not to inſiſt upon the falſe Spelling, and Canting Phraſe of our *Quaker*; I ſhall comply with his Requeſt, and fix on that, which he doth with ſo great Ceremony and Formality, deſire his Reader to obſerve. And what great and wonderful thing do you think 'tis? Why 'tis no more but this; That *he is not concern'd to Vindicate* T. B's *Book*. Poor *T. B.* You and your Book are left to ſhift for your ſelves, for any aſſiſtance *Jonah*'s Gourd will afford you. Could you but have hook'd in this Man of mettle, for your Second, how ſoon would *G. T.* have quitted the field? If a Man of ſuch deep Thoughts, and profound Learning as *J. N.* had been proſelyted to your Opinion, and would but have deign'd to write for a *Saturday-Sabbath*, no doubt but you might have the Satisfaction to ſee the *Quakers* open their *Holding-forth-place-door*, on the *Seventh-Day*, and their *Shop-Windows* on the *Firſt*. And oh what Comfort might you have taken in the good Succeſs of your Book; if you had ſeen this Doctor in the *Pulpit* on *Saturday*, and in the *Comb-Shop* on *Sunday*. But tho' he hath a Mind to fall out with *G. T.* he hath never a word in his Budget for *T. B.* but leaves him to ſtand upon his own Legs if he can, and then proceeds.

J. N. *But to the Latter I ſay, I am ſenſible that Chriſt the Subſtance is come, and the Shadow flies away.*

And *I am ſenſible*, that this Sentence abounds with palpable Non-ſenſe. To call *T. B.* the *latter*, when he had mentioned him 3 times, in 3 Lines, before he had once nam'd *T. B.* and

not

not once since? And to join *Flies*, a Verb of the Singular Number, with *Shadows* a Nominative Case of the Plural, and yet bear us in hand, that he is *ſenſible*, is ſomewhat unaccountable, in a Man of his *Gifts*. But I ſuppoſe his Talent lies in ſomething beſide writing good Senſe, or true *Engliſh*, or elſe his Noddle was a little Fly-blown, and he freakiſh when this *Preface* gave him the Slip. But to be ſerious. *Joſeph*, thou art like to prove a hopeful Confuter, who canſt not diſtinguiſh *former* from *latter*. Art thou the mighty He, who didſt challenge all the Miniſters in *Exon*, to encounter thee? Away Triſler, away to thy Trade. Throw aſide thy Pen, and handle the Tool which thou wert bred up to. Never more write *Prefaces*, till thou haſt reconcil'd thy ſelf to good Senſe, and canſt ſpeak true *Engliſh*.

But why muſt Mr. *Troſs* be told, *That Chriſt the Subſtance is come*, &c. Doth he ever deny it? Hath He not in that Book which thou art Nibbling at * prov'd, that the Ceremonial Law was a Shadow of Chriſt? Doth he not affirm, *Pag.* 39. *That Chriſt was the Subſtance of thoſe Figures, the Body of thoſe Shadows*, in the Ceremonial Law? Hath he not prov'd from *Coloſſ.* 2. 16, 17, That the Jewiſh *Seventh-Day-Sabbath*, was one of thoſe Shadows that were to vaniſh, when Chriſt the Body was come †? Hadſt thou ſaid thy Say, to *T. B.* who will hug the Shadow, tho' the Subſtance be come, it had been better applied. But how oddly doth a Parable ſound out of the Mouth of a Fool, or vain Jangler, *who knows not what he ſays, nor whereof he affirms.* Tim. 1. 17.

* *The Lords Day vindicated.*

† *Pag.* 92. *& ſeq.* 11. *Prov.* 26. 7.

J. N. *But I am concern'd to return a Reply to ſeveral things in* G. T.*'s Book; for I have peruſed it, and have ſeen the great Error of the Writer, which drew a Concern upon my Mind to write.*

Concern is a great word with him; you had it once before, and now twice more in this Sentence. One would have thought he had no great *Concerns* of his own; and therefore did concern himſelf with Mr. *Troſs*; had he not told us, that it was not Curioſity, but Zeal againſt Error drew him on. But was it indeed to ſhew Mr. *Troſs*'s Error, that thou haſt appear'd in Print; or to diſcover thy own invincible Courage? Mr. *Troſs* had by clear Scripture, and ſolid Reaſon, routed all thoſe Arguments, which Mr. *T. B.* had preſſed for the Service of the *Jewiſh Sabbath*. Upon this, out comes *J. N.* fwaggers up and down, threatning what he would do to Mr. *T.* Juſt like *Therſites*, an ill-favour'd, and ill-humour'd Fellow, in the Grecian Army, at the Siege of *Troy*, who, tho he were the greateſt Coward, that ever drew Sword, yet had the Confidence to oppoſe the ſtouteſt Commanders. One day, when he *concern'd himſelf to return a Reply to Achilles*, that *Hero* knock'd him down, and kill'd him with a blow of his fiſt. But *Joſeph*, ſet thy Heart at reſt: Mr. *Troſs* is too generous to lay Hands on ſuch a Dwarf as thou. 'Tis beneath a Man of his Learning and Reputation, to obſerve, or reply to thy pitiful Cavils. Thou mayeſt ſit pluming thy ſelf, crowing, and clapping thy Wings, for Joy of thy imaginary Victory long enough, ere he will give thee any.

J. N. *For I do admire, how ever a Man profeſſing Chriſtianity, ſhould appear in Print, in ſuch manifeſt Oppoſition to the holy Scripture; and yet of that Number that profeſs the Scripture to be the only Rule of Faith, &c. But in this we may ſee the great Confuſion of* Babel's *Builders.*

Note but ſuch as *Joſeph Nott*, who have read Mr. *Troſs*'s Book, would have been put into ſuch a fit of Wonderment, or would thus impudently charge him with *Oppoſition*, yea manifeſt *Oppoſition* to Scripture. None but a Puny Boy would reproach a Man for profeſſing the Scripture to be the Rule of Faith and Life. But no wonder that ſhallow Heads admire what they do not underſtand. No wonder that *Crafty Papiſts* imploy ſilly *Quakers* to do their work, by viſiting the Sick of Friends, and no wonder that the *underling Quaker* is many times but the *Stopper* in the *Show* that ſerves to make a little Sport, when the ſubtle *Jeſuite* ſtands behind the Curtain, and manages the Wheels. No wonder that a black Mouth'd Fellow, that is drunk with the Fumes of Pride and Self-conceit, ſhould foam at the Mouth, and revile an

Embaſ-

Embassador of Christ, as a *Babel-Builder*. No wonder that the Devil will rather play at small Game, than sit out; and when he can't have Men of Learning, employs Blacksmiths, Shoemakers, and Weavers, to broach Errors, and sow Seditions.

J. N. *I desire the* (1) *Reader to consider what thou reads* (2) *And if any one publish any Doctrine contrary to the Holy Scriptures, believe them* (3) *not.*

More Non-sense. (1.) *Thou Boy, thou.* (2.) *Reads the Reader!* (3.) *Them* for *Him.* To School, Truant, learn thy Primmer, and Con the Eight Parts of Speech, before thou write any more *Replies*. Thy want of Learning makes thee *bold*, there is no danger that too much of it should make thee *mad*.

J. N. *For Christ bids us beware of false Prophets, which come in Sheeps Clothing; who saith, Ye shall know them by their Fruits.* Mat. 7. 15, 16. *And the Apostle* Paul *advises us to turn away from such as have a form of Godliness, but denies* (a) *the Power*, 2 Tim. 3. 5. *For indeed another Foundation can no man lay, than that which is laid, which is Jesus Christ.* 1 Cor. 3. 11.

Rare sense again (a) *denies* for *deny*. Scarce a *Period* without false Concord. But that is a small Matter, compar'd with the Gall and Venom in these words. *Joseph Hart*, and his *Friends*, are utter Enemies to Carnal Weapons; as Swords, and Guns, and other Destroying Tools; But no Animals have sharper Tusks, or longer Claws; and none more ready to fasten their Rabid Teeth, in their Neighbour's good Name. Backbiting doth not hinder them from attaining perfection; but with the Devil's friend. *Prov.* 30. 20. *they wipe their mouths, and say, I have done no wickedness.* Just now this bold Calumniator rank'd Mr. *Trosse* among *Babel's-builders*: Now (to let us see how he improves his Talent of Railing) he falsifies Scripture, to insinuate that he is a *false Prophet, and a Hypocrite*. Yet that he who pretends to be guided by the Spirit of God. But *Reader*, What Spirit is it that dwelleth thou? that moves this foul Mouth'd Fellow, thus to reproach and backbite such a Minister of the Gospel, as Mr. *Trosse*? A man, whose exemplary Piety, Humility, and Self-denial, diffusive Charity and Moderation, and unwearied diligence in his Master's Work; by Studying, Preaching, and Visiting, have procur'd him a good Report of all sober and serious Christians, of all Perswasions, in the City where he lives. Had not *Joseph Hart* been a Master of a bold Face, and a hard Forehead, and had not his Conversation with Brandies, and Oyster Women, Coblers, and Tinkers, improv'd his natural Confidence, to a great stock of Impudence, he would never have attempted to fix the odious Epithets of *false Prophet* and *Hypocrite*, upon so good a Man, so faithful a Minister; who lays out his Time, his Strength, his Estate, his All for the Glory of God, and good of Souls. I am perswaded few [illegible] Men, even the *Quakers* themselves, are so far forsaken of their [illegible] upon a Brain-sick Enthusiast's say-so: If any should, we may [illegible] given up to *strong Delusions to believe Lies*; and a Judgment for *rejecting sound Doctrine*, and *giving heed to old Wives Fables* (a) or *Phrenzies*, and *vain Babling*. (b)

(a) 1 *Tim.* 4. 7.

(b) 2 *Tim.* 2. 16.

J. N. *And therefore, I desire the* (1) *Reader to carry this kind word to the Light of Jesus Christ, in thy own Heart and Conscience; that so thou mayest better understand what thou readest.*

After a small Blunder the (1) for *thee*, and [illegible] the rare Catholicon, with which their *Quacks* do greater wonders; than ever did *Paracelsus*, with his Talisman, or Quintessence, and that is the *Light within*. *Reader*, if thou can't [illegible] to spare three Ounces of this Chimick Medicine, call'd *Light* [illegible] the Philosopher's Stone. But if he will not part with any of it, follow my Directions, and [illegible] mayest obtain it thy self.

Strip

Strip thy self of Lace, Ribbons, and all other *Babyloniſh* Garments; bid adieu to good Manners, *Thee*, and *Thou* thy Betters, give a ſupercilious Nod; but don't ſtir thy Hat from its Block, ſhake Hands with good Senſe, forſwear true *Engliſh*, decry Scripture, revile Magiſtrates, reproach Miniſters, caſt off Ordinances, gratify the Deſires of thy Carnal Heart, follow the Dictates of thy muddy Brains; whenever thy giddy Head turns round, pretend to Viſions and Revelations: and when thou art thus accoutred, read the *Quaker's* Books, and keep cloſe to their *ſilent Meetings*, and thou art in a very fair way to get this rare Secret. And if thou haſt a Wind-Mill Head, a Brazen-Face, and [illegible] *Lungs*, *get upon the Stage*, which the Brethren have erected for [illegible] Nuſt, and thou mayeſt quickly get as much Cuſtom, and as fine Feats as they.

Q. I have not hit upon our Author's Meaning, when he talks of the *Light in the Heart and Conſcience*, deſire him to explain himſelf, and tell plainly what he means by it. And that this *Hocus-Pocus*, may not gull thee by his *Leger-demain*, or fob thee off with ſuch a *Bauble-Tale*, as he did Mr. *Haller*, in Anſwer to his firſt *Query* (a) where his Deſcription of this *Light* leaves us in the *dark*; get him, if thou canſt, without Quibbling or Canting, to return a plain, and direct Anſwer to theſe few Queſtions.

(a) *Goſpel-Truths Scripturally aſſerted*, Pag. 4.

Q. 1. Is this *Light of Jeſus Chriſt in the Heart and Conſcience*, God or Creature, Finite or Infinite?

Q. 2. Is it Chriſt himſelf who was Crucified without the Walls of *Jeruſalem*, or ſomething diſtinct from Chriſt? If he ſay 'tis Chriſt himſelf, inquire of him; Whether this Light in every Man's Heart and Conſcience, was born of the Virgin *Mary*, ſuffered under *Pontius Pilate*, died upon the Croſs, aſcended into Heaven, after its Reſurrection, and ſitteth at the right Hand of God? All theſe things we know are true of Chriſt.

Q. 3. If he ſay 'tis ſomething diſtinct from Chriſt, Ask him, Whether it be a Body, or a Spirit? If he ſay it is a Body; as *Barclay* [illegible] p. 94. 'Tis *vehiculum Dei*, *The Spiritual Body of Chriſt*, *the Fleſh and Blood of Chriſt*, *which came down from Heaven*. Deſire him to deal freely with thee, as a Friend, and inform thee, How this Fleſh and Blood can be in ſo many 1000 Hearts and Conſciences at once, as there are Men and Women upon the face of the Earth? How a Body can reach from *Penſylvania* to *Exon*? Whether it be Omnipreſent? Whether the [illegible] have learnt of their Elder Brethren the *Papiſts*, that Bread [illegible] a Body, and Wine, a Body, and Water than Spirit of Wine rectified, could [illegible] Unanimouſly? And how it can communicate it to a Spirit?

Q. 4. If he ſay 'tis a Spirit, know of him whether it be a created and finite, or an [illegible] Spirit? If it be a created Spirit, inquire of what Species, whether a [illegible] Devil, or a rational Soul? If he ſay, 'tis neither of theſe, but a [illegible] ſort of Spirit, Ask him when it was created? How he came to know the true? [illegible] he can bring to prove that there is any other Spirit than God, Angels [illegible] excepting the *Spirit of the Beaſt* that he means.

Lock.

[illegible] which *Chriſtian Quaker*, *Part* 2. *p.* 28. Deſire him [illegible] with *Whitehead*, who ſays 'tis no [illegible]

But ſhould theſe Queſtions ſo him, and if he ſhould not boggle and equivocate, 'tis ten to one but he will betray groſs Ignorance, or [illegible]

J. N. *But the [illegible] which [illegible] and from Generations is Chriſt within the hope of Glory*, Col. 1. 26, 27.

In theſe Words (which [illegible] for reaſon beſt known to himſelf, hath alter'd and curtail'd [illegible] of Chriſt [illegible] you, as 'tis in the Margin, and [illegible] but a great part [illegible] inform the *Coloſſians*, that the Goſpel which [illegible] from Eternity, and hid from [illegible] great part of [illegible] myſtery lock'd up in

ver'd under a Vail of Legal Ceremonies, was now by Christ and his Apostles made manifest to the Saints. The Wall of Partition was broken down, the Vail taken away, and the Gentiles, who were in times past Idolatrous Gentiles, *alienated from God, and enemies to God* by, &c. had this Gospel, which displays the Riches of Divine Grace, made known to them. The next clause ὃς ἐστι χριστὸς, ἐν ὑμῖν ἡ ἐλπὶς τῆς δόξης, being in St. *Peter* saith of some things in St. *Paul's* Epistles † *hard to be understood*, this Preacher being *unlearned and unstable hath wrested it, as he doth also other Scriptures* to uphold his Error. Being Ignorant of the Original, he thinks *which* refers to *Mystery*, whereas ὃς being of the *Masculine Gender* hath πλοῦτος and not μυστηρίου for its *Antecedent*. So *Zanchy Qui* (πλοῦτος) *est Christus*, And ἐν ὑμῖν is not *within* but ἐν ὑμῖν *inter vos, among you*, as 'tis in the Margin, or *in vobis in you*.

† 2 Pet. 3. 16.

If we follow the Marginal Reading this is the meaning, Christ preached among you is the Riches of the glorious Mystery of Godliness. Christ is the Sum and Substance, the Pearl and Treasure of the Gospel.

If we read *Christ in you*, then this is the sense: Those Saving Graces, Faith, Love, &c. by which Christ dwells in your hearts, *Eph.* 3. 17. are the Evidences of your Title to, and the grounds of your Hope of Eternal Glory. Your hopes of Glory are founded not only upon what you have heard of the riches of Divine Grace thro' Christ, in the Gospel, but upon what Christ hath wrought in your hearts by the Gospel. 'Tis the Image of Christ, the Graces of Christ which he hath wrought in you, by his Word and Spirit, that confirm your hopes of Heaven. What Christ hath done and suffer'd for you, and what he hath wrought in you; His satisfaction for you, and your union with him, cause you to hope. Thus Christ was in *these Colossians*, thus *he is in every true Believer*. But what is this to the *Quakers light of Christ in every mans Heart and Conscience?*

J. N. *Therefore to the Spirit of God in thine own heart, I do recommend thee, as unto that which will give a true discerning, and right understanding of the things of God, as it is hearkened unto, and obeyed.*

J. N.

But I advise thee, *Joseph*, and as many of thy Friends as shall read these Lines, to *Search the Scriptures*, and not to *Trust your own hearts*, for if you [illegible] them by the Light of God's Word. *Lean not to your own Understandings*. Believe not the *Light within to darkness*. *Believe not every Spirit, nor every false Prophet*, who pretends to the Spirit of God. For there are unclean, lying, seducing Spirits, Spirits of Error. *To the Law, and to the Testimony. Take heed to the sure Word of Prophecy as unto a Light that shineth in a dark place.* That Word if *hearkened unto and obeyed*, will discover to you what the Spirit is which you are under the conduct and influence of. *Try the Spirit in your own hearts* herein. If it shun the Light, if it speak not according to *that Rule*, 'tis because 'tis a *false Spirit*, and there is no *Light in it*. Many grieve and quench the Holy Spirit, [illegible] then an evil Spirit enters into them, [illegible] Consciences; and when such set up for Teachers of others, [illegible] both fall into the Ditch.

Thus I have at length wrought my way through the Preface. And by these Notes upon the Obscure places of it, he that can [illegible] the Nose of his Nose, may discern what are the chief Accomplishments of this Doughty Champion of the *Quakers* in the *West*, viz.

Gross Ignorance not only of the [illegible] Scriptures, and its Original Languages, but even plain *English*, the only Tongue he hath [illegible]

Intolerable Pride in troubling the World with his [illegible] and impertinence.

Horrid Uncharitableness in railing at, reviling and [illegible] a Reverend Divine, who gave him no provocation. And to name but one more, [illegible] we may take a Handling of his other good qualities.)

The

Abominable Profaneness in vilifying, maiming, and wresting Scripture.

Some People blame Mr. *Hallet* because he did not expose the Ignorance and Error of this *Joseph Nott* and *John Gannacliff* (another of the Gang) in a Pamphlet of theirs, written in Answer to his 27 Queries. Perhaps he thought it needless, seeing that Book is so horribly scurrilous and silly, that it carries its confutation in its Forehead. Or else he concluded it would be lost labour, seeing that *Tho' thou shouldest bray a Fool in a Mortar among Wheat with a Pestel, yet will not his Foolishness depart from him*, Prov. 27. 22.

And were it not for that the Party are Cock-a-Hoop upon their new Authors, and vaunt themselves of their *Fames* and *Jambes*, as Men of such Courage that none durst enter the Lists against them, I should not have commented upon their nauseous, idle Stuff. I know 'tis no credit to have to do with such Fellows. And all the return I expect from that sort of Cattle, is roaring and bellowing, throwing dirt, and calling all the odious Names which the *Spirit* who *acts* them, shall put into their Mouths.

SECT. III.

Joseph Nott's *Scurvy Commendation of Holy Scripture. He and* John Gannacliff *elsewhere prefer the Light within before it. The Scriptures proved to be the only supream and sufficient Rule. The danger of setting the Light within every Man above God's Written Word.* J. N's. *first Cavil against Mr.* Trosse. *The World treated long before the Son of God became Man, or was actually Jesus Christ. Scriptures wrested, &c.*

THE Wise Man saith, *Prov.* 3. 30. *Strive not with a man without cause, if he have done thee no harm*, and *Prov.* 25. 8. *Go not forth hastily to strive, lest thou know not what to do in the end thereof, when thy Neighbour hath put thee to shame.* Had *Joseph Nott* learnt this Lesson, and held his peace, he had better consulted his Credit, and his Quiet. But some People will be meddling, tho' to their cost. 'Tis true some *Spirit* rul'd him, but as to its Region, Quality and Complexion, *alius an iter*, 'tis left to the Reader's conjecture. When a furious Storm is rais'd on a sudden, the *Prince of the Power of the Air*, is thought to be going a Procession. When a Fire breaks out no body knows how, and threatens to consume whatever stands in its way, we condemn some unseen *Beast*ess. To see a man that had no provocation, act like a fury, ranting and raving, quarrelling and contending with those who had nothing to do with him, unites all sober People conclude that he hath some *invisible Driver*.

But besides the [illegible] Power, it seems his very Complexion led him on. Choler no doubt [illegible] and 'tis said of a Goose, *Animal pugnacissimum*. Hence it was that he [illegible] *Truths Scripturally asserted, p. 6. lin. 6. and 25.* Where is a Challenge to Mr. *Hallet*, and all the *Presbyterian Preachers* in the World to Answer *Joseph Nott and John Gannacliff*. And because neither Mr. *Hallet* nor any body else accepted that Challenge, he hath a mind to pick a quarrel with Mr. *Trosse*. So have I seen a little contentious Cur, breath forth *Threats* and *Challenges* against a generous Racer, until a dispassionate kick from one of his Courage, and send him back howling. But before he thinks fit to threaten, he fawns and flatters, for thus he begins.

J. N. *Wherefore I profess that we believe that the Holy Scriptures were written for our Learning; that is Episcopalians,* (a) *Presbyterians, Independents,* (2) *Anabaptists and Quakers, &c. And that we ought to prove our Doctrine and Principles by them. And we also do say, That if any People hold, or endeavour to prove any Doctrine or Principle that is contrary to the Holy Scripture, that we ought not to believe them* (3) *tho they never so Orthodoxly so called, or shall endeavours to prove their Assertions.* (4)

Passing by the false spelling in the words mark'd, (1) and (2) the false Concord in (3) *them* for *him*, and the Non-sense in the two last Clauses; we may observe how rudely our Paltry Author intrudes into the company of those who never sent for him. He crowds himself and his Brethren the *Quakers* in among *Protestants*, tho' I am perswaded they will no more own this Upstart Sect than *Joseph Nott* owns the Scriptures to be the *only Rule of Faith and Life*. Yet to curry favour with them, he pretends to commend the Word of God, but does it after such a scurvy rate, as doth sufficiently discover his kindness to it. Tho' he Sacrifices it to his ador'd Light within, yet he fawns upon it, just as the Crocodile that weeps over his Prey, his Tears being a sort of formal Grace before his intended Feast. The meaning of his words seems to be this. *We Quakers, &c. i. e.* Ranters, Seekers, Familists, Anabaptists, Muggletonians, *and the like, do generally* (not universally) *profess to believe* (not without a reserve) *that the Scriptures are written for our Learning, as was* Cambden's Britannia, *and* † Verstegan's Antiquities. *And that we ought to prove our Doctrine and Principles by them,* (stretching and wresting them if they will not otherwise serve our turn: *And we also do say that we ought not to believe any Doctrine or Principle contrary to the Scriptures,* as expounded by our infallible Light, by the help of which we make a *Lesbian* Rule, or *Nose* of Wax of them, and bring them to speak what we would have them. That this is the meaning of this insipid Advocate for the Holy Scriptures is plain, not only from what I have formerly Remark'd in the *Preface*, where he scoffs at those who profess the Scripture to be *the only Rule of Faith*, &c. and would fain send his Reader to the *Light within* for Direction; but much more from his Book against Mr. *Joseph Hallet*, where he speaks his mind more freely and tells us plainly in Answer to Mr. *Hallet's 9th Query*, That He and *John Gannacliff* esteem the *Light within* as a Rule to be preferred to and higher than the *Scriptures*, p. 5, lin. 22. and that by it *thoughts, words and actions are to be tried*, and by it *we come to understand those things which are written in the Holy Scriptures of Truth, and therefore it is a higher and superiour Rule, unto which we ought more especially to attend*, p. 7.

† *Nicknam'd by* J. N. *Verstegan.* pag. 8. line 21.

Now welfare *Joseph Nott* and *John Gannacliff* for their plain dealing, in telling us their minds frankly and freely, as to this matter. What ever fine stories *J. N.* tells us here, to insinuate his Errors into the minds of the ignorant; you see his very heart in the fore-mentioned Quotations. The *Light within* is that great *Dium*, by whom these *Artificers of all Trades* have their Wealth. Hence is that these *Craftsmen* speak so honourably of the Light: *That is the Quakers Light within, 'tis to be preferred to the Scriptures, by that we are to try thoughts, words and actions, by it is we are to understand the Scriptures. That is a higher and superiour Rule to which we ought especially to attend.*

This is one of the Foundations on which the *Damnable Errors* of the *Quakers* are built. In opposition to these rotten assertions, I lay down this as an undoubted Truth.

'The whole Council of God concerning all things necessary to be believed and done by 'us in order to our Salvation is either expressly set down in Holy Scripture, or else by good 'and necessary consequence be deduced from it; unto which nothing at any time is to be 'added, whether by new Revelations of the Spirit, or Traditions of Men.'

Or in short thus: *The Scriptures are the only supreme, and sufficient Rule of Faith and Life.*

A Rule is a Measure by which the Quantity or Quality of another thing is sufficiently tryd and examined. Sometimes the word *Rule* is apply'd to sensible and corporal things. Thus, *e. g. John Gamaliel's Lasts*, only which he makes his *Shoes*, is his *Rule* that he works by. Thus the *Taylor*, the *Brick-layer*, the *Carpenter* and other Artificers have their Rules which they apply to their Work, to measure and judge of the length, breadth and depth, straitness or crookedness thereof. This is a *Proper Rule*. Sometimes the word *Rule* is apply'd to moral and spiritual things, to measure and determine the Qualities, Virtues and Perfections thereof. This is a *Metaphorical Rule*, so called from the Analogy or Resemblance it hath in its use and end,

end, to a material Rule. Th in this sense we call the *Written Word* a Rule of Faith and Life. For as a *Mason* in raising a Wall, a *Joiner* in squaring a Piece of Timber, by applying the *Level* to the Building, the *Square* to the Timber, come to judge of the uprightness, straitness, and exactness of their Work: So a *Christian* tries and examines his thoughts, words and actions by the Holy Scriptures. The Sacred Writings are his *Square*, his *Line* and *Level*, by which he measures and judges of Opinions and Practices. Hereby he comes to know what is right and what is wrong, what is holy and what is sin, what is truth and what is errour. All Doctrines which are to be believed, all Duties which are to be performed, in order to our acceptable serving of God on Earth, or eternal enjoying of God in Heaven, are to be measured by, and conformed unto this Rule.

There are Three *Rules* which are eagerly contended for:

1. The *Pagans* Rule, *The Light of Nature*. This Rule is good in its kind and place, it discovers the Being, Power, Wisdom and Goodness of God, so as to leave them without excuse who do not walk according to it (*a*). But it cannot discover Christ, by whom alone Sinners may be saved (*b*.)

2. The *Papists* Rule, *Unwritten Traditions*. This is a Corrupt, Fallible and False Rule. Contradictory to the Scriptures, and therefore no good Rule.

3. The *Quakers* Rule, *the Light within*, which *T. H.* blasphemously calls *Christ within*, and *the Spirit of God in the Heart*. This is a very bad Rule to try or determine matters of Faith or Practice by. God hath taught us in his Written Word, *to try the Spirits*, by the Scripture. The *Quakers* teach their *Proselytes*, to try the Scriptures by the *Light within*, which they also call the Spirit. Whatever Spirit leads any against, or besides the Rule of Scripture, is not the Spirit of God, but a lying Spirit. God saith, and *Protestants* hold, that those who *Speak not according to the Word have no Light in them*, *Isa.* 8. 20. Their pretended Light who contradict Scripture is Darkness, *Matth.* 6. 23. But *Quakers* impudently prefer their Dreams above the Written Word, and so declare that their Light proceeds from the *Father of Lies*, *that Spirit who transformeth himself into an Angel of Light*, *the God of this World*, *whose Kingdom is full of Darkness*, *blinds the Eyes* of these Men of Light, so that they speak against the pure Light of Scripture, and prefer their *Ignis Fatui* before it. And while they *profess themselves to be wise*, *they become Fools*. *For although they have rejected the Word of the Lord*, *and what Wisdom is in them?* *Jer.* 8. 9.

Seeing therefore that the *Pagan* Rule, *Natural Reason* and Conscience is insufficient, seeing the *Popish* and *Quaking* Rules are false and uncertain, it remains that the Holy Scriptures are the only *Supreme*, *Sufficient*, *Perfect*, *Standing Rule*, to try and judge all Opinions and Practices by. For the Proof of this, consult these following Texts. 2 *Tim.* 3. 15, 16, 17. In this Scripture we are taught that the *Holy Scriptures believed and obeyed*, *are able to make wise unto Salvation*, *and therefore that all Scripture is given by Inspiration of God*, *and is profitable for Doctrine*, *for Reproof*, &c. *That the Man of God may be perfect*, *throughly furnished unto all good works*. Which plainly proves, or rather implies, that the Scripture doth contain all Doctrines necessary to be believed, and Commands, all Duties necessary to be performed in order to Salvation: Therefore the Scriptures are sufficient, complete and perfect Rule of Faith, Worship and Life. Hence we are commanded to *Search the Scriptures*, *John* 5. 39. *To hear Moses and the Prophets*, Luke 16. 29. *To take heed to that sure Word of Prophecy*, 2 Pet. 1. 19. To go *to the Law and to the Testimony*, Isa. 8. 19. Hence it is we are told, *The Law of the Lord is perfect*, *Psal.* 19. 7. Hence it is that the Bereans are commended for *Searching the Scriptures daily*, Acts 17. 11. Believers are said to be *built upon the Foundations of the Prophets and Apostles*, Eph. 2. 20. *Ignorance of the Scriptures* is the cause of *Error*, *Matth.* 22. 29. Many more Places might be named, but these are sufficient to any, but a *Papist* or a *Quaker*, to prove that the Scriptures are the *Supreme* and *only sufficient Rule of Faith and Life*, which God hath given us. They are a *sure and standing Rule*, a *compleat* and *Perfect* Rule, adequate and accommodate to the things to be regulated or measured thereby. From which nothing can be taken away, to which nothing can be added, but upon the Peril of all the Plagues

(a) *Rom.* 2. 14, 15. & 1. 19, 20, 21, 32.

(b) 1 *Cor.* 1. 21. & 2. 13, 14.

(c) 1 *Joh.* 4. 1, 6.

Plagues and Curſes in the Book of God, *Rev.* 22. 18, 19. Thus a Rule is deſcribed by *Plavorius*, *'Tis an infallible meaſure which admits of no addition or diminution* *. So that if the Scriptures were not a Perfect Rule to meaſure and try all Opinions and Practices by, they were no Rule at all. The wrangling *Quakers* think to evade the force of all theſe Texts, by telling us, *Goſpel Truths*, &c. p. 6. line 31. *That Jeſus Chriſt is the only Rule of Faith, Worſhip and Manners.* And l. 38. they bid us, *Turn in our Minds unto the gift of God's Spirit in our Hearts.* And p. 7. l. 20. *It is the Holy Ghoſt that teaches People good manners, (Quere, What Spirit teaches the Quakers who want them?) and by the Light within Thoughts, Words and Actions are tryed. And this Light of Jeſus is a higher and ſuperiour Rule.*

* Ἔκαστον δὲ μέτρον ἀκριβείας ἐστὶν, ὃ μήτε προσθήκην μήτε ἀφαίρεσιν μὴ δέχεται.

Rare, edifying Diſcourſe. Chriſt is the only Rule. The gift of God's Spirit in our own Hearts is the Rule. The Holy Ghoſt is the Rule. The Light within is the Rule, And the Light of Jeſus is the Rule. And all theſe are one and the ſame Rule, which is in every Man. There is no difference (if you believe theſe acute and ſubtile Doctors) between Chriſt, and the Spirit, and the Light within. Chriſt and the Spirit are one, and are in every mans heart; and yet they pretend to own the Doctrine of the *Trinity*, and tho' they ſay that Chriſt, and the Spirit of Chriſt, are in every Man, and 'tis moſt evident that Chriſt is God and Man, yet contrary to their avowed Principle, they break poor *Priſcian's* Head, and ſay *thou* inſtead of *you*, to every man, who hath Chriſt and the Spirit in him.

I grant that Chriſt hath given us a Rule, and the Holy Spirit enables all the People of God to walk according to it; but the Scripture or the Written Word is the Rule, according to which we are to walk, that ſo Peace and Mercy may be upon us. The Spirit is ſo far from being our Rule, that God hath given us the Written Word to try whether we have the Spirit thereby. And if any Spirit would perſwade us to receive any Doctrine, or do any Action, contrary to the Written Word, we ought to abominate ſuch a Spirit.

Beſides the Confuſion, there is palpable Non-ſenſe in theſe Expreſſions, *Chriſt is the Rule, The Spirit is the Rule.* A Perſon may preſcribe a Rule to another, but cannot be a Rule himſelf, any more than *John Gannacliff* is a *Laſt*, or the *Dutch* King an *Edict*.

Yet further we have only the *Quakers* word, for all that they affirm concerning Chriſts being the Rule; and nothing that looks like Proof. For thoſe Scriptures which they have cited to this purpoſe, will as well prove the *Pope* to be *Chriſt's Vicar*, as Chriſt or the Spirit, or Light within, to be our Rule. Therefore inſtead of following them any further in their impertinent citing and miſapplying Scripture, to exalt their Light within, into the Throne of Chriſt, and place of Holy Scripture: I ſhall hint the *Danger* of this Opinion, That the *Light within every Man* is the ſupreme Rule of Faith, Worſhip and Manners.

1. In this Opinion the *Quakers* join hands with the *Papiſts*, and do their Work. By denying the Perfection of Scripture, they go about to take off People from the uſe of it. They ſay the Light which is in all the *Indians* and *Pagans* is ſufficient without the Scriptures. No wonder then that they ſpeak ſo ſlightly of Scripture as ſometimes they do.

2. They take the ready way to lull aſleep the Sinner's Conſcience, when they make him judges of their own actions. This Doctrine leaves every man to think, to believe and do what he pleaſes, for he has no Rule to try his Spirit by, 1 *John* 4. 1. He muſt be his own ſelf. How doth this gratifie the Pride of mens Hearts, when they think that they may do whatever they liſt? And how is it poſſible to convince ſuch ſorts of Enthuſiaſts, who think themſelves infallibly guided by the Spirit of Chriſt, which, as they ſay, is the higher Rule, ſuperiour to the *Letter*? (as they ſcoffingly call the Written Word.) The *Papiſts* make the *Man of Rome* the Infallible Judge, but every *Quaker* is his own Conclave.

3. According to this Opinion People are bound to receive the moſt abſurd Notions that any *Quaker* ſhall dictate. Yea, they are bound to believe contradictions. For the Light in one *Quaker* ſaith, that the *Light within* is *God*, but in another, that 'tis a *Body*, as I have formerly prov'd. Now ſuppoſe any *Enlightned Siſter* in *Exon*, ſhould come with a *Spurious Light*, and tell the *Quakers* that 'tis neither one nor t'other, they ought according to their own Principles to believe her; for 'tis *Chriſt* in the *Holy Spirit* that ſpeaks by her, for ought

ought that ever they can prove to the contrary, if they do not abandon this Opinion.

4. This Doctrine gives up thoſe who embrace it into the immediate hands of the Devil, to receive his ſuggeſtions as inſpirations; and to take his impulſes for the Commands of Chriſt, and motions of the Holy Spirit.

But to return from this Digreſſion, leaving the *Quakers* with their *Leaden Rule*, and *Dark Lanthorn Light*, Let us obſerve the Motions of our Author. He thus proceeds:

J. N. *Now ſuch a one as the* Latter *is* G. T.

Prithee *Joſeph*, adorn thy Snout with that Inſtrument, which the Men of the World call a pair of Spectacles, and ken this ſame Paſſage a little. Tell me if thou canſt with all thy Light, whom the word *Latter* does refer to? Is *G. T.* a *Quaker*, or is he a *ſubtle endeavour*? or what is he? where were thy Wits when this dark Expreſſion dropt from thy Pen? In thy *Preface* thou couldſt not diſtinguiſh *latter* from *former*: Here thou talkeſt of a *latter*, where 'tis hard to find any *former* at all. *Joſeph*, is this the way thou takeſt to confute Mr. *Troſs*? Get thee gone. Bawl with a Tinker, or ſquabble with a Porter, but write no more *Replies*. Thou teſteſt Reverend Mr. *Hallet* (a) That working with his Hands was *a thing he was never brought up unto*. And thy Pamphlet gives us to underſtand, that thou wert never *brought up to writing of Books*. If thou haſt not ſome better way to get a Maintenance, than by Printing Penny-Books, I doubt thou wilt have but a cold Kitchen, or wilt be forc'd to be chargeable to thy ſound Brethren. This Huckſtering Trade of Retailing out thy Pamphlets, at a Penny apiece will never hold long. And perhaps thou mayſt be called to account for *making a Merchandize of the Word*, and *ſeeking thy Gain from thy Quarter*. (b) *Ibid.*

(a) *Goſpel Truths, &c.* page 12.

J. N. *For he* (*G. T.*) *endeavours to prove*, That Jeſus Chriſt was not in the beginning; and that the World was not made by him, *which is contrary to the holy Scripture*; *and he alſo endeavours to prove* the firſt Day of the Week to be the Chriſtian-Sabbath; *the which*, *he hath as Scripture to prove*, *as he himſelf doth acknowledge*.

Here are the two Articles, upon which Mr. *Troſs*'s Book ſtands indicted at the *Quaker*'s Bar. 1. That he endeavours to prove that Jeſus Chriſt was not in the beginning, *&c.* 2. That the firſt Day of the Week is the Chriſtian Sabbath. 'Tis great pity Mr. *Troſs* had not ask'd *J. N.*'s leave, before he preſum'd to publiſh ſuch a Book; in which are contained one Poſition contrary to Scripture, and another, which he hath no Scripture for; if you will take *J. N.*'s bare word for it. And who dares queſtion the Truth of what a Man of Infallibity ſaith?

J. N. *And he ſet down ſome of his own Words in his Book*; *Firſt*, *Concerning Chriſt Jeſus*, *in Pag.* 4. *he ſaith*, We have *plainly* and Orthodoxly denied and aſſerted; That Jeſus Chriſt did not make the World, the World was 4000 years before ever Jeſus Chriſt was. And *in Pag.* 5. *he ſaith*, Is the Old Teſtament Chriſt is propheſied of to come; How could he then create the World? *And in Pag.* 11. *he ſaith*, We have ſufficiently anſwer'd, that it was not the Lord Chriſt that created the World. *And in Pag.* 49. *he ſpeaketh of* [illegible] *the Fall of Man*, *ſaith*, In which time there could not be ſo much as any Word or Promiſe of Chriſt; nor was there ſo much as the leaſt hint of him given by any Prophet. *And then he ſaith*, Much leſs was the himſelf [illegible]. *And in Pag.* 16. *he ſaith*, I think I have ſhewn that the Lord Chriſt did not make the World.

(a) *To help the halting Quak over the Stile, underſtand the time.*

See here how dextrouſly this new Confuter goes to work, to prove that Mr. *Troſs* holds, that Jeſus Chriſt as Mediator or God-Man did not make the World, but that it was made 4000 Years before the Incarnation of the Son. How induſtrious hath he been, to skin this

the Book from *P.* 4. to *P.* 130. that he may make it clear that Mr. *Troſt* doth affirm, that Jeſus Chriſt was not in the beginning. But hear how bravely *J. N.* confutes him.

> J. N. *Now here all that can ſee with a ſingle Eye may ſee the darkneſs and blindneſs of this man; yea, the groſs darkneſs that may be felt; yea, the blindneſs, the born-blindneſs. Oh Erroneous Doctrine! Who will believe or receive ſuch Doctrine as is ſo contrary to the Holy Scriptures of Truth.*

Quis tulerit Gracchos—— *Reader*, doth it not move thy Gall, or Spleen rather, to hear a poor *Ignorant Quaker* thus Tragically exclaiming againſt a learned, acute Divine, as tho' he were about to Sap the very Foundations of Chriſtianity?

But ſtay *Joſeph*, peace Man, why art ſo ſtartled? Wert thou well awake, and *compos mentis*, or juſt come out of ſome frightful Viſion, when thou mad'ſt that hideous Out-cry? Thou yauſeſt like the Geeſe, thoſe *Roman Quakers*, tho the Enemy were at the Gates of the Capitol. What is it that makes thee thus take on, and rave about Erroneous Doctrine, Darkneſs, groſs Darkneſs, Blindneſs, born-Blindneſs? (a fine expreſſion of thine own Invention.) I doubt thou underſtandeſt but little of what thou readeſt. Mr. *Troſt* having to do with Mr. *T. B.* conſiders his Queſtion, *Whether the World was made by Jeſus Chriſt?* To which he anſwers 'That in one ſenſe it may be affirmed, in another ſenſe it may be denied. 'He affirms that the God-head of Chriſt created the World, but denies that Chriſt conſiſt- 'ing of that God-head, and the Humanity hypoſtatically united, created it, *P.* 7. The 'God-head or Divine Nature of Chriſt he grants was throughout a beginningleſs Eternity, *P.* 6. and made Heaven and Earth. But Jeſus Chriſt as God and Man (in conſtitution to the Father and the Holy Ghoſt) did not make the World; for Mr. *Troſt* grants 'that the Name Jeſus Chriſt, do neceſſarily imply or include the Humane Nature with the 'Divine. He ſhews that the Divine Nature formally and abſtractly conſidered cannot be 'Chriſt, *i. e.* anointed, fitted or qualified by any other for the Office of Mediation; nor 'could the Divine Nature alone be our Jeſus or Saviour; for the God-head can neither 'obey the Law, nor bear the Curſe, both which were to be done by our Jeſus. Theſe ap- 'pertain only to his Humanity, tho' his Divinity gives merit to his Active and Paſſive Obe- 'dience. He was not actually Jeſus till after his Incarnation, till he had actually Obey- and 'ſuffered all thoſe things for which all his Church are redeemed and ſaved.

Therefore tho' God the Son was in the beginning, and created the World; yet ſince he was not actually and formally Jeſus Chriſt until after the Incarnation; which Incarnation of the Second Perſon in the Glorious Trinity, was not till about four thouſand years after the Creation of the World, 'tis evident, that as Jeſus Chriſt he could not create it, tho' as God he did. 'Tis a great miſtake to argue, that whatever God is or did, that Jeſus Chriſt is and did.

I grant that by reaſon of the near union between the Divine and Humane Nature, in the perſon of our Mediatour, the ſpecial Qualities of both Natures are ſometimes attributed to the Perſon of Chriſt; yea that which is proper to one Nature, is ſometimes attributed to the Perſon, denominated from the other Nature. Hence the Scripture ſpeaks of the Blood of God, *Acts* 20. 28. Where the Word *God* is to be underſtood not eſſentially, for the Divine Nature, but *Perſonally*. The Lord Jeſus, who is truly God, ſhed his Blood, which belongs to him as Man. So the Lord of Glory was Crucified, *1 Cor.* 2. 8. Chriſt on Earth and Heaven, *The Son of Man which is in Heaven, John* 3. 13. But tho' the Properties of both Natures may be aſcribed to the Perſon, yet the Properties of one Nature, are not communicated unto, nor can they without Nonſenſe, yea Blaſphemy, be predicated of the other Nature. We may ſay God ſuffered, but 'tis Blaſphemy to ſay the Godhead ſuffer'd. The Man Chriſt Jeſus is Mediator, by him all things were made, but the Humane Nature did not, could not make all things, for it was a creature, and ſo was made it ſelf. Let *Joſeph Nott* read and conſider what Mr. *Troſt* hath ſaid on this Argument, in *p.* 5, 6, 7. of his Book, and if he do not underſtand

derſtand what he reads, I ſuppoſe he will as much admire his own Dulneſs, as he did before exclaim againſt Mr. *Troſt*'s Blindneſs. If he hath any thing more to ſay againſt Mr. *Troſt* as to this matter, let him prove, That the World was not made, until the Son of God aſſum'd the Humane Nature. That the World was made but 1693 years before the year of the Date of theſe Preſents. That all our Chronologers, who ſay that the World is near 6000 years old, are Ignorant and Blind; for *J. N.* hath diſcover'd, by the help of his *Light within*, that the World is not full ſeventeen hundred years old. If he can make this out, I ſhall conclude that a pair of *Quaking-Spectacles*, are worth a dozen Teleſcopes. Mr. *Troſt* often affirms, that God the Son is *Jehovah*, and created the World. That the God-head of our Redeemer raiſed the glorious Fabrick of Heaven and Earth. But all the Scriptures alledg'd by Mr. *T.* would not convince him that the World was made ſince *the Word was made fleſh, and dwelt among us, John* 1. 14. *Jehovah* made the World almoſt 4000 years before the time that God was manifeſt in the fleſh. Now the Names of Jeſus Chriſt do not belong to God the Creator, but to the only Mediator between God and Man, who is *Emmanuel, God with us*. So that the *Quaker* had as good have wip'd up his Mouth, and kept a Silent Meeting, as have gap'd ſo wide, and find nothing to the purpoſe.

J. N. *Now that this is contrary to the Holy Scriptures is eaſily prov'd: And by the aſſiſtance of the Holy Spirit of God, I ſhall undertake to prove that Jeſus Chriſt was in the beginning, and that the World was made by him.*

Ay, ay, *Joſeph*, No doubt this is eaſie to ſuch a bold *Undertaker* as thy mighty Self. Only mind Mr. *Troſt*'s Diſtinction. Remember that he grants, that God the Son made the World; that the Godhead of Jeſus Chriſt was in the beginning, and created all things. What he denies, and thou art to prove is, That this glorious Perſon did not make the World until he became Man, until the time of his Incarnation, when he was actually and formally *Jeſus Chriſt*.

J. N. *For Chriſt Jeſus ſaid to the Jews,* Before *Abraham* was, I am, *John* 8. 28.

Very true. And doth not Mr. *Troſt* grant as much? Doth he not ſay that Chriſt as God, or the Godhead of Jeſus Chriſt was *throughout a beginningleſs Eternity*? But doſt thou think that Chriſt here ſpake concerning his Humane Nature? I tell thee *Joſeph*, that Perſon who *is God over all bleſſed for ever, as concerning the fleſh* (a) is a *Jew* of the Seed of *Abraham*, He who as God is *David*'s Lord, as Man is *David*'s Son. He who is without beginning of days, as God, was born of a Virgin in time, as Man. Thou art a Youngſter at Diſputing, and writing Controverſies, elſe thou wouldeſt have ſeen, that it lay upon thee to prove, That the Humane Nature was Perſonally united to the Son of God, before the Birth of *Abraham*, yea before the Creation of *Adam*.

(a) *Rom.* 9. 5.

J. N. *And the Apoſtle* Paul, *ſpeaking of the* Jews *ſaid,* They drank of that Spiritual Rock that follow'd them, and that Rock was Chriſt; 1 *Cor.* 10. 4.

Theſe Quakers are perilous ſhrewd Text-men. If *J. N.* can prove from theſe words, that Chriſt as God was made the World, I make no Queſtion but he will ſhortly prove from it Tranſubſtantiation, and all the Opinions in Hobbs his *Leviathan*.

No Pagan or Scripture meet with worſe uſage than thoſe whoſe hard hap it is to fall into the hands of theſe ignorant Scribblers. Some they bring into their Pamphlets as Mummers in a Maſk, who make a fair Shew, but ſpeak not one word to the matter in hand. Others they ſerve as the Souldiers did our Bleſſed Lord, firſt blind them by their falſe Gloſſes, and then Buffet them. Others they put into the Inquiſition, where they wreſt and torture them to make them confeſs what they know not.

That

That you may see how pat this Scripture is to the purpose for which 'tis quoted, give me leave a little to amplifie *J. N.*'s Argument from it. You may suppose him to reason after this rate:

'Now here from this Text the Friends that have the Light within, may perceive the blindness and darkness of *G. T.* He saith that Christ Jesus as God-Man was not in the beginning. Oh erroneous Doctrine! Do you not see the confusion of these *Babel-Builders*? Did ever Priest talk after this absurd rate? But you shall see Friends, (if you be not stark-blind) what execution I will do upon him. I have an Argument to let fly at him, that will strike him dead, stone-dead, and make him as mute as a fish, so that *T. B.* and I will have the last word of him. 'Tis an Argument against the Pack. 'Tis as keen as a Chopping-Knife, as clear as Train-Oil, Flaming Charcoal it self is not brighter. Lo beloved, here it is, *The Jews drank of that Rock that followed them, and that Rock was Christ.* Therefore Christ as God-Man was in the beginning. What do you think Friends? Will any of them (*b*) *Presbyterians* be able to avoid the force of this Argument?

(*b*) them *in the* Pensylvanian *Dialect for* the.

This *Joseph*, this is the strength of thy Reason. And now judge thy self whether thou hast not made a fair Speech. Art thou so blockish as to imagine that the hard Rock in the Wilderness, was in a proper sense Christ Jesus? Dost think that a Stone more senseless than thy self was both God and Man, the Saviour of Sinners? I take this to be the meaning of that Scripture. The *Jews* in the Wilderness drank of the Rock which *Moses* smote with his Rod at the Command of God, *Exod.* 17. 6. *This Rock*, saith the Apostle, *was Christ*, *i. e.* It was a *Type* or *Figure* of Christ, as the Bread in the Lord's Supper when Consecrated, is the Body of Christ, *i. e.* a Sign which by Divine Appointment doth exhibit and represent his Body. This Rock did in several respects Typifie and Prefigure Christ; but it was not in a Proper Sense Christ Jesus, God-Man. There was some Analogy or Likeness between this Rock and its Waters, which were the Sign; and Christ and his Benefits which were signified thereby. Hear what the *Rhemists* (from whom *Joseph Nott*'s Friends have receiv'd many a precious Doctrine) say to this. 'The Rock (say they) was a Figure of Christ, therein especially, 'that out of Christs side pierced on the Cross, gushed out Blood and Water, *&c.*

J. N. *And Christ in Prayer said*; *And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the World was: And he further said, thou lovedst me before the Foundation of the World.* John 17. 5. 24.

In these words, our Lord prays, that the Father would receive his humane Nature into Heaven, and give it a due participation of that Glory, which his divine Nature had from Eternity. He desires that his whole Person might be glorious; whereas his Essential Glory had been eclipsed, during his abode on Earth. This, and the 24*th Verse* prove, that Christ, as to his Divine Nature, was before the Creation of the World, which Mr. *Tross* does not deny; but here is nothing to prove that Christ as God-man, was before the Creation; therefore this Text is impertinently cited against Mr. *Tross*.

J. N. *Quotes* John 1. 10. Eph. 3. 9. Col. 1. 16. Heb. 1. 1, 2.

'All these Quotations are borrowed from Mr. *T. B.* to which Mr. *Tross* hath given such full and clear Answers, in *Pag.* 6, and 7. of his *Lord's-Day Vindicated*, as may satisfy any; but such a silly wrangler as *J. N.*; who fairly passes over all that Mr. *Tross* hath said for the explication of them: wisely concluding, that many would bestow three or four Farthings to purchase, and a quarter of an Hour to read his Pamphlet, who would neither buy nor read Mr. *Tross*'s Answer to Mr. *Bampfield*. But though these Texts prove nothing against Mr. *Tross*, hear how the *Fool rageth, and is confident* of his success.

J. N.

J. N. *Now here it is evident from the words of Christ and his Apostles, That Jesus Christ was in the beginning with the Father; and that all things were created by him* (a.) *more might be said to prove that Jesus Christ was in the beginning, and that all things were created by him: (a.) But this being sufficient,*

(a) *A so-call'd Tautology, which often occurs in classical Quaking Authors.*

Never beat thy Brains to say any more to this point. 'Twas evident enough before thy Pamphlet crawl'd abroad, that *Jesus Christ as God*, was in the beginning; That the *Divine Nature* of our Redeemer, made the World, That God the Son, 4000 years before his Incarnation (when he first became actually and formally Jesus Christ) created Heaven and Earth. But we have no proof that Jesus Christ *as God-man*, and *actual Mediator*; was in the beginning. What ever good opinion our Author hath of his *Sufficiency*, he will find it a hard Task to prove that *Emmanuel, God with us*, created the World. And thus much for the *Quaker's* first Cavil, concerning which all that he hath said appears to be a solemn piece of impertinence.

SECT. IV.

J. N's second Cavil at the name Christian-Sabbath, a vain strife about words. Christ, not the Christian-Sabbath. The Fathers call the first Day of the Week the Lord's-Day. Cant about an invisible and everlasting Day. Verstegan *abused, mis-nam'd, and mis-quoted. A groundless Quarrel, with* Saxon *Names. Advise to* J. N.

THE Quaker imagining that he had confuted Mr. *Tross*, as to the other Controversy, pretends to give a general Assault to his whole Book.

J. N. *I shall proceed to reply to the other part of his Book.*

Soft and fair, good *Joseph*. This is a strange way of proceeding, to confute Books by Whole-Sale. Thou art a very formidable Adversary; for tho' thou art not over-laden with Wit or Learning; I find thee a very *sufficient* Man at Boasting, Braving, Wondering and Railing. Thou proceedest to talk Non-sense without blushing; thou art big with a Reply to what thou dost not understand, and passest over what thou canst not answer. Thou dost dictate, not argue; Nibble and Cavil, but demonstrate nothing, besides thy own Ignorance and Impudence.

J. N. *But first, I shall set down some of his own words in his Book, that the Reader may see what it is that I do return an Answer unto.*

Just now thou threatnedst the whole Book with a general Escalade; but when all comes to all, thou dost but skirmish with seven or eight Sentences.

J. N. *The first words in his Book* (a) *are as follows. The Lord's-Day Vindicated, or the first Day of the Week, the Christian-Sabbath.*

(a) *An-*

(a) *Anglice* the Title. But where is thy Reply? VVhat are the Exceptions againſt this?

J. N. *And in* Pag. 33. *He ſpeaking of the Seventh-Day, and of Chriſt, ſaith, He deſigned (to wit Chriſt) its ſpeedy Abſolution, as the Seventh-Day, and its Converſion into the firſt Day. Now this wants a proof from* G. T.

I find the Reverend Author in the *Page* here quoted, giving ſeveral Reaſons why our Lord never particularly recommended or enjoined the Obſervation of the Seventh-Day-Sabbath, to his Hearers. The words which *J. N.* carps at are the 4th. Chriſt was about to aboliſh the Jewiſh-Sabbath. As it was a Day of *Ceremonial Reſt*, * ſo he deſigned utterly to aboliſh it, together with the reſt of the Ceremonial Law; for the Shadows were to vaniſh when the Body was come, *vide Pag.* 93, 94. As it was a Day of ſpiritual Reſt and VVorſhip; ſo he intended ſpeedily to change it from the Seventh-Day to the Firſt. The Quaker ſaith, very gravely. *Now this wants a Proof.* But I ſay *now* and *then*, *J. N.* wants Eyes and Brains to diſcern the many Proofs of this throughout that judicious Treatiſe. By how many ſolid Arguments is the actual change of the Day prov'd? And if it were actually changed by Chriſt's Apoſtles, according to his own Order and Inſtructions, which he through the Holy Ghoſt, had given unto them. *Acts* 1. 2, 3. to be ſure Chriſt deſigned the change thereof. For 'tis Blaſphemy to ſay, that Chriſt ordered, and through the Holy Ghoſt gave commandment to his Apoſtles, to do that which he never deſigned to have done

* *The bodily Reſt being required for it ſelf*, and not only *for the Scriptural works ſake.*

J. N. *And in* Pag. 44. *He ſpeaks of the Change of the Seventh-Day into the Firſt Day-Sabbath, as he calls it. And in* Pag. 59, *and* 60, *he ſaith, And we ſay the Seventh-Day, being caſhier'd, the Firſt Day ought to be its ſucceſſor. I wonder from whence he will prove this.*

Prithee Man, have a care of theſe ſame *Wonderments*, for they ſay Admiration is the Daughter of old Ignoramus. And the VVonderer is but one remove from a Fool. Read *Pag.* 60, 61, 62. of Mr. *Troſs*'s Book, and thou wilt find abundant proof of this. And in *Pag.* 131. 132, 133. thou mayeſt find the Sum of thoſe many Arguments by which Mr. *Troſs* hath proved the abolition of the Jewiſh Seventh-Day, and the eſtabliſhment of the *Firſt-Day*, as the Chriſtian-Sabbath. I adviſe thee *Joſeph*, as a Friend, to read over thoſe few *Pages*, and thou wilt find much more proof for this, than thou haſt given us, that Chriſt *as God-man* made the VVorld from thoſe words, *This Rock was Chriſt.*

J. N. *And in* Pag. 85. *He mentions Chriſts words, where it's ſaid*, The Son of Man is Lord even of the Sabbath-Day: *And then he ſaith*, A Proof which we make uſe of to prove our Doctrine of the Firſt Day-Sabbath: *But I ſay this is no proof at all.*

Ipſe dixit. VVho durſt reply to what *J. N.* hath ſaid. If he ſaith *Tea* let none ſay *Nay*. His bare word muſt paſs for Argument. He hath told you 'tis no proof, and it ſhall be no proof. VVell mayeſt thou *Joſeph* hug thy own *dear* Self for this rare Talent thou haſt got of Anſwering Arguments by *Tea*, and by *Nay*. If any deſire to know how theſe words of our Saviour are improv'd by Mr. *Troſs* to ſtrengthen his Aſſertion concerning the Change of the Sabbath from the Seventh-Day, to the Firſt, let them conſult *Pag.* 87.—90. of his Book.

J. N. *And*

J. N *And in* Pag. 114. *he ſaith*. The Seventh-Day-Sabbath was obſerved in Comemoration of the works of Creation, until a more admirable work of God ſhould be accompliſhed; ſo the Firſt Day ever after ſhould be the Holy Reſt. *It will be very hard for* G. T. *to prove this; and it doth alſo manifeſt his great Ignorance of the Reſting-Place, that the Servants of the Lord have in Chriſt Jeſus.*

Bravely done. Thou haſt cleaverly confuted Mr. *G. T.* by telling him, that it will be very hard for him to prove, what he hath produced many Arguments for, which thou takeſt no Notice of. No doubt thy Name will be up for a Dangerous Confuter. Eſpecially when thou doſt ſo frequently talk of his Ignorance. But *Joſeph*, methinks thou acteſt like *Harpaſte*, *Seneca's* VVife's Fool, who being as blind as a Beetle, would not believe it; but cried out againſt her Miſtreſs, for putting her into a Dark-Houſe.* Thus thou crieſt out of others Ignorance, when thou oughteſt to reflect upon thy own Blockiſhneſs. Upon this Occaſion, a Friend bid me mind thee of that of the Poet.

* Seneca *Epiſt.* 50.

Tecum habita & noris quam ſit tibi curta ſupellex.

But leſt this ſhould be as bad as *Heathen* Work to thee, I'le take leave to *Engliſh* it thus.

Conſult thy ſelf, and thou wilt ſee
Noll's Porter had more Light than thee.

VVhat thou talkeſt of the *Reſting-Place in Chriſt Jeſus*, I ſhall reckon with thee for anon.

J. N. *Now here the Reader may ſee, that his great Endeavours are to prove the First-Day of the Week to be Chriſtian Sabbath; and yet in* Pag. 96. *he ſaith, we grant that the Holy Scriptures do call no other Day of the Week a Sabbath but the Seventh: And in* Pag. 94. *he ſaith, The Firſt Day is never called Sabbath in Scripture; and I ſay ſo too, and therefore he might very well have been ſilent: But here all whoſe Underſtanding is open, may ſee how this Man labours like a Man Beating the Air, or that Builds without a Foundation, for himſelf doth acknowledge, that he hath no Scripture for a Foundation.*

A heavy charge. *Self-contradiction, beating the Air, building Without a Foundation.* And why ſo great wrath? VVhy, becauſe Mr. *Traſk* calls the Firſt Day of the VVeek the Chriſtian-Sabbath, when the Scriptures call no other Day a Sabbath, but the Seventh. But *Joſeph*, what if thy charge be meer miſtake. Mr. *Traſk* doth not go about to prove that the Name *Sabbath* is given to the First Day; but that the First Day ſince the Reſurrection of Chriſt is the *Day of Holy Reſt*. And what is the difference between *Reſt* and *Sabbath*, but that one is an *Engliſh*, the other a *Hebrew* word. Mr. *Traſk* knows better than *Joſeph* Nott, that the *Lord's Day* is the Name given by the Holy Ghoſt to the *Firſt-Day*, and principally uſed by the Primitive Chriſtian VVriters; of which a late diligent Searcher of their VVritings hath given us many Inſtances.* He alſo tells us, that though 'the Fathers ſometimes do far complied (*a*) Bax- 'with the *Heathens*, as to call it *Sunday* in their Phraſe, that they might know what Day they ter's Di- 'meant: Yet he did not find that the VVriters of the 3 firſt Centuries, even ſo far inclined to the *Jews*, as to call it the *Sabbath-Day*; but they violently declaim againſt *Sabbatizing*, *Judaiſm*: 'that is, the Judaical Obſervation of the Seventh-Day. And a great Light of this Age of the *Lord's* hath obſerved (*a*) 'That the word *Sabbath* is ever taken in Scripture for a Day of *Cive*. *Day*. Pag. 'mystical Reſt, as well as Spiritual Reſt and Worſhip. That the Seventh-Day it ſelf is never 185.

* *Enquiry into the worſhip, &c. of the Primitive Church.* p. 2. p. 161. 165.

call'd a Sabbath, till *Moſes*'s time, but only the ſanctified and bleſſed Day. That the Lord's Day is ſometimes call'd by latter Writers by the Name of the *Chriſtian-Sabbath*, but that is only *Analogically*, as it reſembles the Jewiſh-Sabbath. (*b*) And when they call it a *Sabbath*, they do not mean a Day of Jewiſh Ceremonial Reſt, for Chriſt hath ended all ſuch Sabbaths, as being Shadows of things to come; but a Day ſeparated by Chriſt's Appointment, for holy Aſſemblies and Worſhip. Let but *J. N.* grant, that the Firſt Day is ſuch a Day, and then let him call it the *Firſt Day*, or *Sabbath*, or *Lord's-Day*, or *Sunday*, as he pleaſes. And if I don't greatly miſtake him, he hath granted the thing, though he keeps a pother againſt the Name. For he tells us, *Pag. 6. L. 15. That the Sabbath ſignifies Reſt*, and *Pag. 8. L. 14. That the Quakers do ceaſe from their outward Labour, and aſſemble themſelves together to wait* upon God, and worſhip *him on the Firſt Day of the Week*. Though their ſqueamiſh Stomachs will not let the Name *Chriſtian-Sabbath* go down; from hence it appears, that all which the Quaker hath ſaid on this Argument here, and ſo on to the end of his Book, is meer Stuff, a pitiful, putid Cavil, and his Accuſation may be retorted upon himſelf. For if Mr. *Troſe* hath no foundation to prove the Firſt Day to be the Chriſtian-Sabbath, or Day of holy Reſt; then *Joſeph Nott*, and his Quakers have no Scripture-Warrant for their Practice, *of ceaſing from their outward Labour, and aſſembling themſelves together to wait upon God, and worſhip him on the Firſt Day of the Week*. So that upon the whole it appears, that *Joſeph Nott* might very well have kept his Breath, and ſpar'd his Paper for ſome better uſe.

(*b*) *Id. Pag. 2. See alſo Pag. 81. and 82.*

J. N. *But if we who in ſcorn are called Quakers, ſhould bring ſuch Doctrine as we had no Scripture to prove, How would people cry out againſt us? And indeed Reaſon enough too: But we bring no ſuch Doctrine. God forbid we ſhould; for we are a People that have an honourable Eſteem for the Holy Scriptures.*

No doubt but ye are the People, and Wiſdom ſhall die with you. Job 12. 2. You have a very *honourable Eſteem for the Holy Scripture*, witneſs your Titles and Epithets you give it in your Writings; ſuch as, a *Carnal Letter*, a *Dead-killing Letter*, the *Husk* which is fit for nothing but the Swine. Nay ſome of you are not aſham'd to call your own Writings, the *Word of the Lord*, though you deny the Scriptures to be ſo; and others have the face to affirm what *you ſay to be as great Authority as the Scriptures and Chapters*, and GREATER. See *Quakers Principles and Doctrines Reexamined*, Page 3. 4.

And whereas thou pretendeſt, that you *Quakers bring no ſuch Doctrine*, as you have no Scripture to prove; perhaps I may hereafter ſhew the Contrary, as to your Principal Opinions.

I am quite weary of tranſcribing, and I doubt not but my Reader is of reading *J. N.*'s Gibberiſh, therefore I ſhall in the remaining 3 *Pages* of his Book, only remark ſome choice, obſervable things.

J. N. Pag. 6. L. 9. Now here we may ſee that the Sabbath-Day was a Shadow of what may ſome ſay, why the Body is of Chriſt. He that can underſtand, let him.

The Author in theſe words makes uſe of a Trope, which *Rhetoricians* call *Nonſenſe*. He propoſes a Queſtion, *Of what was the Sabbath-Day a Shadow?* And Anſwers, *The Body is of Chriſt*; adding very pertinently, *He that can underſtand, let him.* And I ſay ſo too; but I doubt they will be hardly put to it to underſtand it; for Non-ſenſe was never Intelligible.

J. N. *Lin.*

J. N. *Line* 14. *Christ is the Christian-Sabbath: For as I said before, Sabbath signifieth Rest, and Christ is the Rest of his People.*

At this rate he may prove that the *French King is Christ*. For Christ signifieth *Anointed*. Now the *French King* was anointed. Therefore the *French King is Christ*. So ridiculous is his arguing.

J. N. *Line* 33. *And they that are Sons of God do know this true Rest; but* G. T. *doth manifest his Ignorance of it, in applauding of an outward Day, and putting of it in its room.*

Here is more *Mystical Divinity*. I hope our Author will, in compassion to our Ignorance, explain himself in his next, about the *Resting place in Christ Jesus*, and the *Outward day* which he talks of, as tho' there were an *Inward day*. If he doth not tell us more plainly what he meant, we shall be ready to think that his Worship doth scarce understand what he hath written himself.

J. N. *Line* 35. *And in Pag.* 90. G. T. *saith*, That St. *John* calls the First Day of the Week the Lord's-Day; *And in* Pag. 132. *he saith*, That the Holy Ghost does call the First Day of the Week the Lord's Day. *Here* G. T. *hath made a bold venture, and he will find a very hard Task to prove what he hath said.*

Why so *Bold-a-venture*, *Joseph*? I think he hath sufficiently prov'd, that the *Lord's-day* mentioned *Rev.* 1. 10. is the First Day of the Week, from a *constant, uninterrupted, and universal Tradition from the Days of the Apostle, to our Days: The generality of Christians acknowledging the Lord's-Day to be the First-Day.* Pag. 82. Many of the antient Writers have given it this appellation; as *Ignatius*, who is commonly said to have been St. *John*'s Disciple; and therefore may be presumed to understand his Meaning, at least as well as J. N. He saith in his Epistle to the *Magnesians*; 'Let every Friend of Christ, keep holy the Lord's Day, the Resurrection Day, the Queen of Days. To the same purpose *Dionysius* of Corinth, in Euseb. Hist. lib. 4. c. 23. 'Saith, To day we keep the Holy Lord's Day. This Lord's-Day which was the Christians chief Festival, appears to be that Day which the *Jews* called the *First Day*, the *Heathens Sunday*, in that several of the Fathers call it *Sunday*. As *Justin Martyr* informing the Heathens of the time and manner of the Christians Assemblies, tells them, 'That their Meeting was on the Day called *Sunday*, or the First Day of the Week, giving this as the Reason, Therefore do we Meet upon *Sunday*; because upon it God dispelling the Darkness, and informing the first matter, created the World; and also because upon that Day, Jesus Christ our Saviour rose again from the Dead. *Tertullian* also in his *Apology*, c. 16. tells the Heathens, that their *Sunday* was the Christians Joyful Day, and again *De Idolat.* c. 14. he saith, that every *Eighth Day* was the Christians Festival. This Day in his Book *De Corona Mil.* c. 3. and oft else where, he calls the *Lord's Day*, and saith it was a Crime to Fast upon it. Others I find cited to the same purpose; as *Theophil. Antiochen. Clemens Alex. Orig. Cyprian.* and others. Now as J. N. write a Confutation of these Antient Fathers, and reprove them for their *bold venture* in calling the First Day of the Week the Lord's Day.

* *Valesii Edit.*

J. N. p. 6. lin. 29. *And he doth thus manifest his ignorance of the Everlasting Day of God's Power, that the Saints in Light are enjoyers of.* And p. 7. lin. 3. *Here is an invisible day spoken of,* (viz. 1 Thes. 5. 5—8.) And lin. 14. G. T. *manifests himself to be ignorant of this invisible Day of the Lord; and so appears not to be an Inhabitant of the holy City, new Jerusalem;*

Jerusalem; *for they that are Citizens of this holy City are living Witnesses of the Everlasting Day of God's Power, dawned and broken forth. An Everlasting Day indeed. He that can hear, let him hear and understand.*

Joseph, We hear thee right well, but must confess our selves a little at a loss about this *Invisible Day* which thou talkest of. Therefore we desire thee to favour us with an intelligible account, what thou meanest by *the Everlasting Day of God's Power*. Where doth the Scripture speak of an invisible *Day*? We know that the word *day* is sometimes us'd in Scripture in a *Proper* sense, for the time in which the Sun is above our Horizon; sometimes in a *Metaphorical* sense, for a time of clear knowledge of heavenly Truths, or a state of Illumination and Conversion, in opposition to a time, or state of Ignorance or Unbelief, called *Night* in Scripture. Of such a day are those Texts by thee quoted to be understood, *1 Thes.* 5. 5.---8. 2 *Pet.* 1. 9. That Text *Prov.* 4. 18. might have led thee to this Notion. *The Path* (or course of life) *of a righteous man is as the shining light*. It is like unto it, and resembles it, in purity, clearness, pleasure and the like. *But the way of the wicked is as darkness*, neither pleasant nor safe. So a time of clear knowledge, when the Gospel is plainly Preach'd, or a state of Grace, are like the Day: For as the light of the Sun removes the darkness and horrour of the night, bringing comfort along with it; so the saving knowledge of God (true Grace) wrought by the Gospel, removes Ignorance and Error, and gives joy and peace to Believers. But why dost thou again charge Mr. *Trosse* with Ignorance, and uncharitably condemn him as one that hath no title to Heaven? Dost think that thou hast Monopoliz'd knowledge to thy self? Must all the World dance after thy Pipe? Thou art like the *Bernardine* Monks, who thought that the Sun darted its Beams no where but into their own Cell. And what fulsome pride, and daring arrogance doth here manifest, when thou presumest to judge of a very pious Divine's Eternal condition, and magisterially pronounce that he is *no Citizen of the New* Jerusalem, and all because he doth not understand thy nonsensical Cant, about an Invisible Day? Whether thou meanest by the Holy City, the *New Jerusalem*, the *Church Militant*, or the *Church Triumphant*, this is a horribly wicked censure of thine. What is so pious, strict, and charitable a Christian, so learned and laborious a Minister as Mr. *Trosse*, no Member of the Church on Earth, and hath no right to the Kingdom of Heaven, and in a state of Damnation? How doth thou come to know this? Was it revealed to thee by the Accuser of the Brethren? If he be in so dreadful a condition, what a case art thou in, who discoverest such Devilish Pride, and monstrous uncharitableness? I advise thee, *Joseph*, when thou re-printest these thy learned Works, to leave out these Accusations and Condemnations, of a person so much better than thy self. And beg of God to cure and pardon the pride of thine Heart, least thou *fall into the condemnation of the Devil*. If self-conceit had not swoll'n thee up above the just Dimentions of a Man, thou wouldst never thus thrust thy self into the Throne of Christ, and pass sentence (as thou hast) upon his Servant. Examine whether thy *Invisible* Enemy did not puff thee up with an opinion of thine abilities, whether he did not move thee to proclaim thy folly, in pretending to answer so great a Scholar as Mr. *Trosse*. What Spirit, but a black one, would ever have stirred thee up to treat so Grave, so Good, and Reverend a Divine as he, with so much Rudeness, Scorn and Contempt, as thou hast? Thou accusest him Ten times over of *Ignorance, Blindness, Darkness*, of *opposing Scripture*, and *contradicting himself*: This is like the great Boaster we read of in *Aul. Gell. Noct. Attic. lib.* 1. *cap.* 2. who defamed all the excellent Wits of Greece and Rome, on purpose to exhibit himself. Or like *Simon the Wizzard*, *Acts* 8. 9. who *gave out that himself was some great one*. Thus dost thou give out that thou art some great one, a wonder of Wit, a Prodigy of Parts. Thou endeavourest to blacken others, that thou mayst bleach thy self. Those are wise in thine own Eyes, and others are Ignorant and foolish in thy Opinion: But I dare say thou art not thought to be over-laden with Wisdom or Learn-

Learning by many others. And doth it not manifeſt thy unmatchable Pride, as well as notorious folly, for ſuch a Fellow as thou, who canſt neither write good ſenſe, nor underſtand a plain *Engliſh* Author, who haſt ſcarce any Books to read, or time to ſtudy, to pretend to confute a Book which thou art never like to underſtand one half of? But Mr. *Troſs* is not the firſt Learned Man that hath been thus treated by ſilly *Quakers*. For Mr. *Baxter* tells us in his *Treatiſe of Knowledge and Love*, p. 117. that he met with the like uſage. 'The *Quakers* (ſaith he) in their Shops, when I go along *London*-Streets, ſay, alas! poor man, thou art yet in darkneſs. They have oft come to me in the Congregation, and cried out againſt me as a Deceiver of the People. They have followed me home, crying out in the Streets, The day of the Lord is coming, when thou ſhalt periſh as a Deceiver. They have ſtood in the Market-place, and under my VVindow, year after year, crying out to the People, take heed of your Prieſts, they deceive your Souls. And if they ſaw any one wear a Lace, or ne at Cloathing, Theſe are the fruit of thy Miniſtry. If they ſpeak to me with the greateſt Nonſence or Ignorance, it was with as much Fury and Rage, as if a bloody Heart had appear'd in their Faces. Some of them went ſtark naked thro' the Streets, and cried out over and over All the year, VVo to the Proud. VVonderful! VVonderful! Oh the blindneſs of a corrupted Mind, that theſe poor Souls did not perceive their intolerable Pride.

J. N. p. 7. l. 20. *Now as for the days of the Week, they are called as follows, the firſt day, the ſecond day, &c. The Lords day is an everlaſting day, and the true Communicants are living Witneſſes of it; for in this everlaſting day the true fellowſhip ſtands, ſee* 1 John 1. 7. Gen. 1. 5. *The Light is called Day, and in the Light the true Fellowſhip ſtands.*

Here's a piece of *Roſy-Crucian* Divinity. After thou haſt made it clear and evident, that thou art able to tell Seven or Ten, if need be, thou ſoareſt higher, and giveſt us ſuch knotty obſtruſe, Myſterious Sentences, as want an *Oedipus* to unriddle. Methinks that paſſage thou doſt ſo often repeat, would have done very well here, *He that can underſtand, let them underſtand.* I doubt few of thy Inlightned Brethren will fathom this *Quaking* Divinity. This is much as intelligible as the words of *James Parnel, Shield of Truth.* p. 113.

'The ground of the Religion made manifeſt to us (ſays he) is God himſelf. For God is 'the Fountain of all Truth, and Truth is Religion. And this Truth we witneſs, made manifeſt by God, the life of Truth. And here is the Religion we witneſs forth, and here is the 'ground witneſſed forth from the ground. And this Religion is pure, unſpotted, and ſprings 'from the Light, which is pure, wherein there is no deceit, neither can be; for it diſcovers 'all deceit, and leads out of it, both within and without. Is not this moſt edifying Diſcourſe? Did ever arrant Pope waſte Ink and Paper to Pen more *in* and *out* ſtories than theſe of *James Parnel* and *Joſeph Nutt*?

But what Scripture, what Argument haſt thou to prove that the *Lords Day*, mention'd *Rev.* 1. 10. is an *everlaſting day*, and not a proper day, even the *Firſt day* of the VVeek? Muſt all that drops from thy Goose-Quill paſs for Oracles? Produce thy ſtrong Reaſons, and don't put us off with naked Aſſertions. VVhat is the *everlaſting day* thou prateſt of? Who are the *true Communicants* who thou ſayeſt are witneſſes of this inviſible Day? VVhere do they dwell? VVhat are their Names. And how doth Fellowſhip ſtand in a Day? and in *the light*? Doth not the *Quakers* Fellowſhip end at Night, and ſet with the Sun? Is it not in danger to be loſt in a Mift, or interrupted by a Storm? Explain this better in thy next, or elſe lay aſide thy Pen, and follow thy Trade.

J. N. p. 8. l. 4. *I ſay it is neceſſary, yea needful, that one day in Seven ſhould be ſet apart for theſe Reaſons.*

O cunning Elf, what a piercing Wit haſt thou, that canſt ſo accurately diſtinguiſh betwee[n] *neceſſary* and *needful*? *Scotus* who hath got the Name of Doctor *Subtilis*, was a meer Dunce to thee. But let us hear thy Reaſons.

J. N. *Firſt it is needful that Man and Beaſt ſhould Reſt ſome time from their Labour,*

But why muſt they reſt from their Labour one day in *Seven*, more than one day in ſix, or one day in *eight*? I am confident thou muſt Reſt *Seven Days* from thy Labour, before thou wilt be able to prove this Reaſon to be cogent, and concluding, for one day in ſeven, more than one day in ſeventeen, or one hour in ſeven.

J. N. *Secondly, Men and Women being freé from their outward Labour and Concern, they may be the more freely given up in their Hearts and Minds, to wait upon God and worſhip him.*

I grant this is a good Reaſon why ſome time ſhould be ſet apart for Religious Worſhip, but I will make a *bold venture* for once, and give thee *Eight* days to make it out from hence, that therefore, one day in *ſeven*, no more, nor no leſs, ſhould be ſo ſet apart.

J. N. *Thirdly, That Servants that elſe might not have liberty, that they* * *may have liberty to wait upon God, and worſhip him.*

* The words (*that they*) are brought in by a Figure called *Head and Shoulders*. This Reaſon is no more concluding than the former. For Servants may have liberty one day in four, or one day in eight, as well as one day in ſeven, for ought that *Joſeph Nye* hath, prov'd to the contrary.

I don't doubt but one day in ſeven, ought to be ſet apart for the Publick and Private Solemn Worſhip of God; and I am fully perſwaded, that the *Lords-day*, commonly called *Sunday*, is now the day. But there are far better Arguments to prove this, in ſeveral Treatiſes written on this Subject, *viz.* by Dr. *Young*, Dr. *Wallis*, Dr. *Owen*, Mr. *Baxter*, Mr. *Warren*, and to name no more, Mr. *Troſh*, than thoſe which *Joſeph Nye* hath produc'd. But we can have no more of the Fox than his Skin.

But let us hear the laſt Cavil, and that is about calling the Days of the Week by old *Saxon* Names, *Munday*, *Tueſday*, *Wedneſday*, &c. Concerning the occaſion of theſe Names, our Authour (who is no doubt a great Antiquary) refers us to *Verſtegan's Antiquities*, and *Cambden's Brit.* for Satisfaction. As to the former of theſe, he hath broken his own Rule. For he hath put a new Name upon him, *for which he hath no command nor example*, calling him *Verſtigan*. But we'll let ſuch a ſmall Litteral miſtake paſs, greater matters than this ſhall not cauſe any difference among Friends. Let us therefore hear what he hath to ſay, concerning the *Godfather*; to *Tueſday* and *Wedneſday*.

J. N. *The next was the Idol of Planets, which was the Idol of* Tuiſco, *who was the firſt and chiefeſt man of that Name among the* Germans, *unto whom the name of* Tueſday *was eſpecially dedicated.*

Joſeph, thou haſt ſerv'd *Verſtegan* a little courſly, in changing his Name; but thou haſt been unmerciful to this Sentence which thou pretendeſt to tranſcribe out of him. Thou wouldſt make us believe, that the Idol of *Planets* was the Idol *Tuiſco*, *i. e.* the Idol of *Planets* was the Idol of a Man. How doth this hang together. But this is not all; for whereas thy Author ſaith, that *Tuiſco* was *the firſt and Chiefeſt Man of Name* among the *Germans*, thou telleſt us he was the chiefeſt Man of *that* Name. Hereby making it evident, that as thou

caſt

canst not write true *English*, so neither canst thou read or understand it. If any should tell thee, that *William Penn* is the only Man of Name among the *Quakers*, it seems this Phrase would be above thy shallow Capacity.

J. N. *The next was the Idol* Woden, *whom the Saxons honoured for their God of Battel, from whence they called the Fourth day* Wednesday.

Where didst thou find an Idol called *Woden*? I don't think there is any such Name in *Cambden* or *Verstegan*. If thou hadst not been a *Wooden Fellow* thy self, thou wouldest have distinguish'd *Woden* from *Wooden*. But every *Leg* will not make a *Mercury*.

J. N. *Now it is good for all People to know these old Pagan, Saxon, Heathen Names, and call the days as they are called in Scripture.*

Never doubt *Joseph*, but that all *People* will be ready to gratifie thee in this, when they know thy mind. And oh! what a happy Reformation would it be, if all People would call the days by the Names of the *First day*, the *second day*, &c. What a brave time if the Religion and Manners of *Pentromite* should obtain all the World over? Here's precious Counsel if it were receiv'd. The *Quaker* is for a new Language, accommodated to his new Light. He is a Man that sets a high value upon proper words, tho' he makes no great scruple of Conscience about joining them together. 'Tis pity but he had liberty to coin a Language to his mind, provided the new words (and those that affect them) were sent after the *Copper Farthings*. Custom hath made the Names *Monday*, *Tuesday*, &c. current among us. We use them as Notes of distinction for the days of the Week. And few of those who use these Names, intend thereby any Honour to the Man in the Moon, to *Tuisco the Idol of the Planets*, or *Woden the God of Battel*. And tho' I dislike and disapprove of the name of the *Lords-day*, for the first day of the Week; yet I doubt it is hard to bring an Action of Scandal against *Justin Martyr* or *Tertullian*, for calling it *Sunday*. And let but *Joseph Nutt* give me liberty to call the other days *Second day*, *Third day*, *Wednesday*, &c. and to be quits with him, he shall call them *Second*, *Third*, *Fourth*, &c. or *Alpha*, *Beta*, *Gamma*, *Delta*, or what else he pleases for me.

I don't find that the Penmen of the *Holy Scriptures* were so nice and scrupulous in things of this nature. The word *Gazia*, tho' an *Idol*, *Pagan*, *Greek*, *Heathen* name, used (*as Estius in ad Kings* 12.) *apud Graecos tantum ad significandum Mysteria Deorum, quae Latini Oracula vocant*. To signifie the Answers of the Heathen Gods; yet the Proto-Martyr *Stephen* (*Acts* 7. 38.) And the Apostle of the Gentiles, (*Rom.* 6. 19.) without scruple use it, applying it to the Sacred Writings, and Revelations of the will of the only living and true God.

Hear what the Learned and Reverend Doctor *Wallis* says to this ridiculous Cavil, in his *Defence of the Christian Sabbath*, in answer to Mr. *Lowthorp*, p. 67. Where he hath shewn how little regard is to be given to the Tale of *Pagan*, he adds, "But whatever were the occasion of the first imposing, these are now the known Names of these Days. And we need no more scruple the use of these Names, than the fault of Popé *Pius*, *Eleutherus*, *Boniface* and *Innocent*, tho' possibly the persons so call'd, by reason of their good Qualities. In like manner as we have a Spring near *Oxford*, which we call *Godstow Well*; not that we think any *Godstow* was ever there, or was Lord of the place, and much less that he was wont so to be there worshipped; but we so call it, as being now the proper name of the place (imposed at pleasure) by which it is known. And in like manner the days of the Week, whatever were the occasion of the first imposing, they now signifie no more than the proper distinctive names by which the days are known. And why we may not continue to call them I know not. We are said, *Acts* 17. 19, 20. of *Paul's* being at *Athens*, to *Mars-hill*, because that was the

' the known name of the Place, without scrupling the reason why it was so called, (whether
' because *Mars* had been there worshipped, or for what other reason.) And *Acts* 28. 11.
' of a Ship design'd by *Castor* and *Pollux*, or *Dioscuri*, without scrupling the reason of
' that Name, or what Relation these Sons had to *Jupiter*, so as to be called his *Lads*, &c.

'Twas not for nothing that St. Paul charg'd *Timothy* to *avoid profane and vain babblings, and oppositions of Science falsly so called*. 1 Tim. 6. 20. *vitiosoria de rebus inanibus clamor, inanis garrulitas quæ ad extorquendam vanam fidem valet.* Aret. Many such empty noisy babblers there have been in all Ages, and still are, of whom *Vincentius Lirinensis* tells us, cap. 26. *Audias quosdam ipsorum dicere, venite, O insipientes, & miseri, qui vulgo Catholici nuncupamini & discite fidem veram, quam præter nos nullus intelligit, quæ multis ante seculis latuit, nuper vero revelata, & ostensa est.* How agreeable is this to the *Quakers* stile? 'Come you ignorant
' and blind Priests, come you foolish *Protestants*, and learn the truth of us, that Truth
' which none but we understand, which hath been hid from you, but is of late reveal'd unto
' us, who have the *Spirit*, and the *Light within*. Learn of us to keep an *invisible day*. Learn
' of us to call the days as they are called in Scripture, &c.

But let us hear the Epilogue of this Learned and Elegant Piece.

J. N. *The Lord prosper his great Work, and cause his Trumpet to sound more and more, is the Prayer and desire of my soul; Even so. Amen.*

Written by a Lover of the Lord Jesus Christ.

Joseph Nott.

As he began with Non-sense, so he concludes with it too. To make sense of it, it must be *That the Lord would prosper*, &c. But 'tis not the end should be like the end of the Parables, that all might be of a piece. As he entituled his Book *Truth in its Native Purity*, &c. wherein it is a prophane wresting of Scripture; so he calls himself a *Lover of the Lord Jesus Christ*, tho' he casts off his Ordinances, vilifies the Word, and reproaches his Servants. I think I have made it evident, that *Joseph Nott* is not a Lover of the Lord Jesus Christ, but one that *giveth heed to Seducing Spirits, and Doctrines of Devils, speaking Lies in Hypocrisie*, 1 Tim. 4. 1, 2. And I doubt not but that Text, on this occasion may with Propriety be applied, Tit. 1. 11. *Lest the lying Lips be put to silence, which speak grievous things, subverting whole Houses, teaching things which they ought not, for filthy lucre sake.* Righteous.

Thus I have done with this Pamphlet. I have discovered the gross folly and ignorance of the Writer. I have shewn his gross Mistakes, plain Cavils, and notorious Errors. I have made him *Ridiculem*. By this you may see what a fine System of Divinity our new Professors, who are *Men of all Trades*, are like in time to patch together. What monstrous Opinions may the wildness of their Brains, assisted by *this Spirit* who mock'd *Ahab*'s Prophets, (1 Kings 22. 22.) in time produce!

And now I dare appeal to any Man of Sense, (Quakers not excepted) whether *Joseph Nott* hath not Written against Sir. Without Reason, Sense, or common Civility, he accuses others of Ignorance and Error, he falsifies it under his own hand, that he is an unchristian Wrangler, yea, a great Deceiver, who understands neither Arithmetick, nor plain English, the principles Scriptures only excepted, which he so abuses and wrests under their Influence. He calls of the Spirit in his heart, when a Wrangler might (perhaps) discover a Spirit in his Actions. He is guilty of *Lying, Slandering, Railing, Reproaching, Backbiting, and Evil-speaking*, about an Invisible day and the Light within, about Reading the Scriptures, &c. Now,

Reader, canst thou review thy botching babbling book without Blushing? But thou art ashamed to find thy folly and ignorance made

made manifest? Doſt thou not perceive that thy Light hath lead thee aſtray? Doſt thou not repent of troubling the World with thy Impertinencies? How canſt thou look any ingenious Man in the Face, after thou haſt thus render'd thy ſelf ridiculous? Thoſe who once thought thee Head and Shoulders above the common People, now perceive that thou art a contemptible Pigmy. But I ſpare thee, forbearing any further to lay thee open, in hopes that mildneſs may work upon thee, though thou haſt deſerved a ſevere rebuke: And as a Friend who wiſhes thee well, I will give thee a few parting Counſels.

1. *Shut up thy Pack*, and don't trouble us with any more of thy ſmall wares: Be not ſo unadviſed as to appear any more in Print. Thy Cuſtomers will be loth to throw away any more Farthings upon thy Toys: Meddle no more with matters above thy Capacity, but keep to the Trade which thou wert brought up to. Believe me *Joſeph*, thou art one of the moſt deſpicable Triflers that ever blurr'd Paper. Perhaps thy *Spirit and Light* may move thee to reply to what I have written. Thou art not ſo *perfect*, but that ſome things in thy Paper may chance to ſtir the *Old Man* in thee: And then wilt it not be in thy power to uſe the *old pious Arts* of Lying, Railing, and Calling Names. I know not but thou may'ſt give me ſome of thoſe Titles, which thy Brethren have given Mr. *Bald*, Mr. *Baxter*, Dr. *Owen*, and other Pious and Learned Miniſters. [Such as *Babylon* Merchants, ravening Wolves, *Phariſees*, whited Walls, Darkneſs it ſelf, Reprobates, Scarlet-colour'd Beaſts, Dark Sons, Mountebank Prieſts, comparing them to Lizards, Moles, Green-headed-Trumpeters, Serpents, Grinning-Dogs, Wheel-barrows, Whirligigs, *&c.*] To furniſh thy ſelf with a good ſtock of theſe read the precious Writings of *G. Fox*, *William Penn*, *Edward Burrough* and *Sam. Fiſher*. If thou wilt play the Fool again, thou wilt but expoſe thy ſelf, to be ridicul'd and hiſs'd at by the Boys in the Streets.

Therefore ſit down quietly with the harm thou haſt done, with thou mayſt be ſo wiſe as to take this advice. But if it ſhould otherwiſe happen, know, that thou ſhalt bark long enough before I will turn back to give thee a kick: I have ſomewhat elſe to do, than to write any more remarks upon ſuch empty Scribbles as thine.

2. If thou write again, *Commit thy ſelf to the care of ſome She-friend*, that teaches Children to read, and deſire her to inſtruct thee in the *Liberal Arts* of ſpelling and reading *Engliſh*.

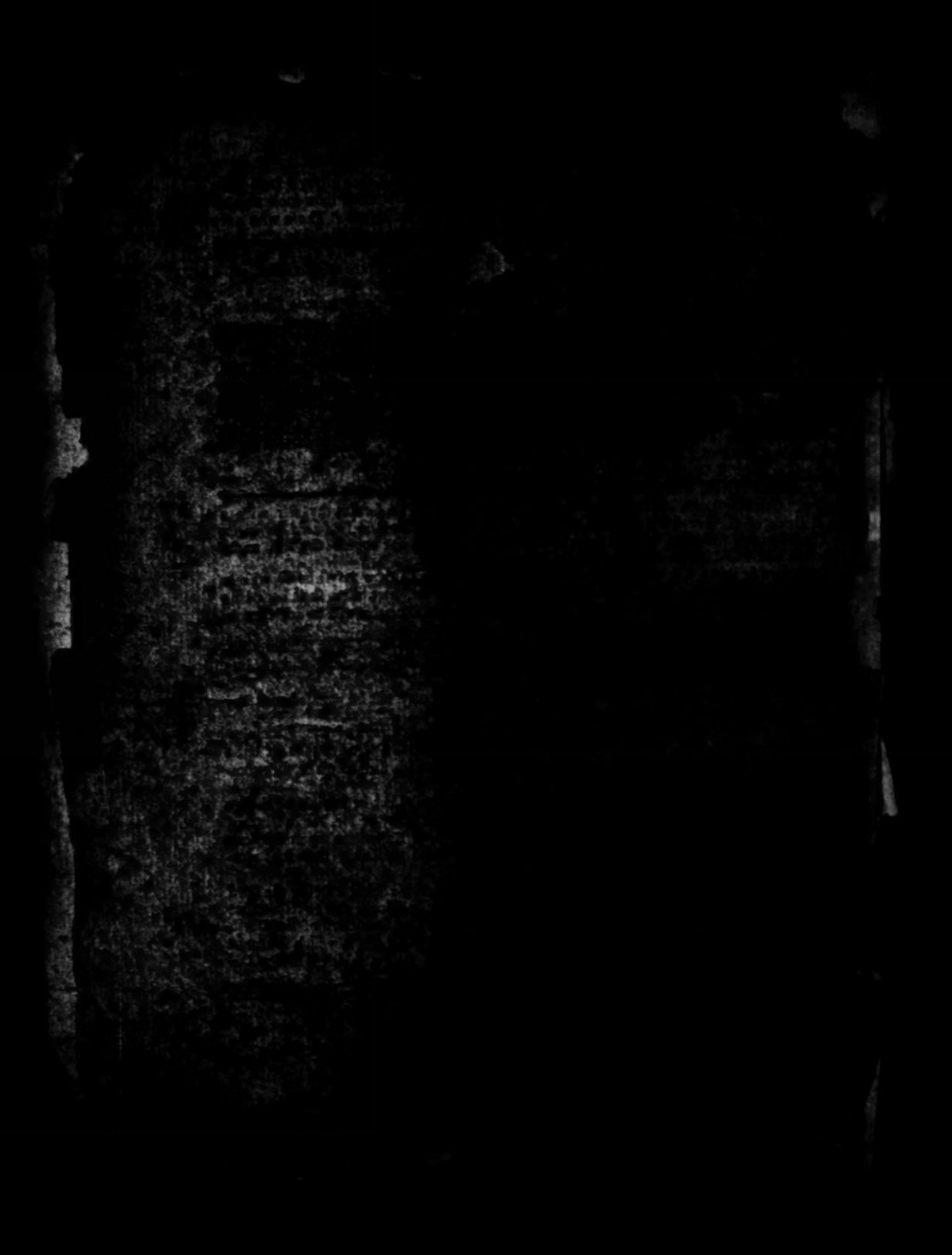
3. *Learn to diſtinguiſh ſenſe from Non-ſenſe*, that the World may not be puzzled with any more of thy *Solæciſms* and abſurdities.

4. *Learn ſome plain Catechiſm*, that thou mayſt no longer be ignorant of the Principles of the Doctrine of Chriſt. Thou who pretendeſt to teach others, I perceive thou art but a Babe in knowledg, and muſt have a great deal of pains taken with thee to make thee competently knowing.

5. *Converſe with thy betters*. Be not wiſe in thine own conceit, but be ſenſible of thy ignorance. If thou hadſt Humility enough to deſire it, there be many of Mr. *Fauſt*'s Hearers that would be ready to inſtruct thee, and lend thee ſome good Expoſition upon the Scriptures; by reading of which thou mayſt ſee how ignorantly and profanely thou haſt wreſted many Texts.

6. *Pray earneſtly to the God of all grace* for a humble and teachable Spirit. Deſire the Lord to pardon thee thy Pride and Preſumption, in meddling with holy things, and to reſcue thee out of *the Snare of the Devil*, that thou mayſt not fall into the Condemnation of the Devil. I am perſuaded *Joſeph* that *Thou*, and thoſe other *Mechanick Lay-Preachers*, which ſwarm in *England* at this day, are ſtirred up by *Satan*, and drive on his *Deſigns*, which is firſt to *Decry* the Miniſtry, and then to *overthrow* it.

That the Lord would open thine Eyes to ſee thy ſin and danger, and give thee repentance to the acknowledgment of the Truth, is the unfeigned deſire of

Thine to do thee any Chriſtian Office.

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